

THE THESIS TITLED

" ETYMOLOGIES IN ĀYURVEDIC SAMHITĀS "

BY

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F O R

THE DEGREE OF DOCTOR OF PHILOSOPHY

IN ĀYURVEDĀ

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M.A.Sc.

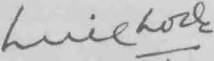
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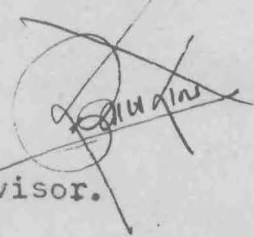
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PUNE- 411 011

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CERTIFIED that the work incorporated in Thesis  
" ETYMOLOGIES IN ĀYURVEDIC SAMHITĀS " submitted  
by Shri . . . M.B. KARAMBĒLKAR was carried out by the  
candidate under my supervision. Such material has  
been obtained from other sources has been duly  
acknowledged in the Thesis.

  
Vice Principal  
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Supervisor.



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# ABBREVIATIONS

I - Indriya	U - Uttara
K - Kalpa	Kh- Khila
Ci- Cikitsā	Ni- Nidāna
Vi- Vimāna	Sa- Śārira
Si- Siddhi	S - Sūtra.

A.S. Aṣṭāṅga Sangraha.

A.H. Aṣṭāṅga Hṛdaya.

A.K.- Amara Koṣa.

A.P.- Aṣṭādhyāyī Pāṇini.

A.V.- Atharvaveda

Ay. ~~SKA~~ Ayurvediya Sabdakosa.

B.P.- Bhāva Prakāśa.

C.S.- Caraka Saṁhitā.

D.S.- Dravyaguna Śāstra.

D.N.- Dhanvantari Nighantu.

E.S.D.- English into Sanskrit Dictionary.

Ka~~A~~ - Kātyā<sup>ya</sup>na.

K.S. - Kāśyapa Saṁhitā.

- Ma.Ni. - Mādhava Nidāna.
- N.Y. - Nirukta Yāska.
- Py. S. - Pātanjala Yogsūtra.
- R.N. - Rāja Nighantu.
- R.S. -- Rasaratna Samuccaya.
- R.V. - R̥gveda.
- S.K.D. - Śabda Kalpa Druma.
- Sh.S. - Śārang<sup>d</sup>hara Saṁhitā.
- S.S. - Suṣṛta Saṁhitā.
- S.K. - Siddhānta Kaumudi.
- T.S. - Tarka Sangraha.
- U.N.S. - Uṇādi Sūtra~~ḥ~~.

# तुलनात्मक वर्णमाला चार्ट आधुनिक

## A COMPARATIVE CHART OF ALPHABETS OF

संस्कृत SAHAKSHI हिन्दी मराठी मलयाळम	गुजराती	बांग्ला	असमीया	बङ्गाल	पञ्जाबी	तेलुगु	कन्नड	मलयाळम	तमिल	उर्दू	कश्मीरी	सिन्धी	हिन्दी	INTERNATIONAL	EXAMPLE
	GUJARATI	URDU	ASSAMESE	BENGALI	PUNJABI	TELEGU	KANNADA	MALAYALAM	TAMIL	URDU	KASHMIRI	SINDHI	ENGLISH	PHONETIC	IN
	ગુજરાતી	اردو	অসমীয়া	বাংলা	ਪੰਜਾਬੀ	తెలుగు	ಕನ್ನಡ	മലയാളം	தமிழ்	اردو	کشمیری	سنڌي	English	ALPHABET	ENGLISH
अ-अ	અ	ا	অ	অ	ਅ	అ	ಅ	അ	அ	ا	ا	ا	A	ɑ/ʊ	AMONG
आ-आ	આ	آ	আ	আ	ਆ	ఆ	ಆ	അ	ஊ	آ	آ	آ	Ā	ʌ	ART
इ-इ	ઇ	ی	ই	ই	ਇ	ఇ	ಇ	ഇ	இ	ی	ی	ی	I	i	IE
ई-ई	ઈ	عی	ঈ	ঈ	ਈ	ఱ	ಱ	ഈ	ஐ	عی	عی	عی	Ī	ī	EAGLE
उ-उ	ઉ	و	উ	উ	ਉ	ఉ	ಁ	ഉ	ஊ	و	و	و	U	u	PUT
ऊ-ऊ	ઊ	وو	ঊ	ঊ	ਊ	ఱ	ಱ	ഊ	ஐ	وو	وو	وو	Ū	u	POOL
ऋ-ऋ	ઋ	ر	ঋ	ঋ	਋	ఱ	ఱ	ఱ	ఱ	ر	ر	ر	R	r	AS IN SHAKH RIVULET
ॠ-ॠ	ॠ	ر	ৠ	ৠ	ॠ	ॠ	ॠ	ॠ	ॠ	ر	ر	ر	L	l	AS IN SHAKH LSPRAUT
अे-अे	अे	اے	অে	অে	ਅੇ	అే	ಅೇ	അേ	அே	اے	اے	اے	E	e	EMPHATIC
ए-ए	ए	اے	এ	এ	ਏ	ఱ	ఱ	ఱ	ఱ	اے	اے	اے	Ē	e	ELITE
ऐ-ऐ	ऐ	ای	ঐ	ঐ	ਐ	ఱ	ఱ	ఱ	ఱ	ای	ای	ای	AI	ai(oi)	AS IN HINDI AID
औ-औ	औ	او	ঔ	ঔ	ਔ	ఱ	ఱ	ఱ	ఱ	او	او	او	O	o	OPINION
ओ-ओ	ओ	و	ঔ	ঔ	ਔ	ఱ	ఱ	ఱ	ఱ	و	و	و	Ō	o	OPINION
औ-औ	औ	و	ঔ	ঔ	ਔ	ఱ	ఱ	ఱ	ఱ	و	و	و	AU	au(ou)	OUT
अं-अं	અં	अं	অং	অং	ਅੰ	అం	ಅಂ	അം	அம்	अं	अं	अं	AM	am	UMPIRE
अः-अः	અઃ	अः	অঃ	অঃ	ਅਃ	అః	ಅః	അഃ	அஃ	अः	अः	अः	AH	ah	AS IN HINDI AHA
क-क	ક	ک	ক	ক	ਕ	క	ಕ	ക	க	ک	ک	ک	K	k	KERNEL
ख-ख	ख	خ	খ	খ	ਖ	ఖ	ಖ	ക	க	خ	خ	خ	KH	kh	KHATTAM
ग-ग	ગ	گ	গ	গ	ਗ	గ	ಗ	ഗ	க	گ	گ	گ	G	g	GOLF
घ-घ	ঘ	غ	ঘ	ঘ	ਘ	ఱ	ఱ	ఱ	ఱ	غ	غ	غ	GH	gh	AS IN URDU GHAH
ङ-ङ	ঙ	ڱ	ঙ	ঙ	ਙ	ఱ	ఱ	ఱ	ఱ	ڱ	ڱ	ڱ	N	ŋ	SING
च-च	च	چ	চ	চ	ਚ	చ	చ	ച	ച	چ	چ	چ	CH	ʃ	CHURCH
छ-छ	छ	خ	ছ	ছ	ਖ	ఱ	ఱ	ఱ	ఱ	خ	خ	خ	CH	ʃh	CHURCHILL
ज-ज	જ	ج	জ	জ	ਜ	జ	జ	ച	ച	ج	ج	ج	J	dʒ	JOURNAL
झ-झ	झ	ز	ঝ	ঝ	ਝ	ఱ	ఱ	ఱ	ఱ	ز	ز	ز	JH	dʒh	AS IN URDU JHAR
ञ-ञ	ञ	ن	ঞ	ঞ	ਞ	ఱ	ఱ	ఱ	ఱ	ن	ن	ن	N	ɲ	PINCH



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प्रिस्वा मन्त्रालय, भारत सरकार, नई दिल्ली द्वारा स्वीकृत

# भारतीय भाषाओं तथा अंग्रेजी

## F MODERN INDIAN LANGUAGES & ENGLISH

वर्ण	गुजराती	ओड़िया	असमिया	बंगाली	पंजाबी	तेलुगु	कन्नड़	मलयालम	तमिल	उर्दू	कश्मीरी	सिंधी	हिन्दी	INTERNATIONAL	EXAMPLES
संस्कृत	GUJARATI	ODIA	ASSAMESE	BENGALI	PUNJABI	TELGU	KANNADA	MALAYALAM	TAMIL	URDU	KASHMIRI	SINDHI	ENGLISH	PHONETIC	IN
मराठी	गुजराती	ओड़िया	असमिया	बंगाली	पंजाबी	तेलुगु	कन्नड़	मलयालम	तमिल	उर्दू	कश्मीरी	सिंधी	हिन्दी	ALPHABET	ENGLISH
ट	ટ	ଟ	ট	ট	ਟ	ట	ಟ	ട	ட	ٹ	ٹ	ٹ	T	/t/	TUB
ठ	ઠ	ଠ	ঠ	ঠ	ਠ	ఠ	ఠ	ഠ	ఠ	ٹھ	ٹھ	ٹھ	TH	th/ʈh	AS IN HINDI THIR THIR
ड	ડ	ଡ	ড	ড	ਡ	డ	డ	ഠ	ఠ	ڈ	ڈ	ڈ	D	d/ɖ	DUSK
ढ	ઢ	ଢ	ढ	ढ	ਢ	ఢ	ఢ	ഠ	ఠ	ڈھ	ڈھ	ڈھ	DH	dh	AS IN HINDI DHAL
ण	ણ	ଣ	ণ	ণ	ਣ	ణ	ణ	ഠ	ఠ	ڻ	ڻ	ڻ	N	n	BAND
त	ત	ତ	ত	ত	ਟ	త	ತ	ട	ட	ت	ت	ت	T	t	AS IN SANSKRIT TAHU
थ	થ	ଥ	থ	থ	ਥ	థ	థ	ഠ	ఠ	ٹھ	ٹھ	ٹھ	TH	th/ʈh	THUMB
द	દ	ଦ	দ	দ	ਡ	ద	ద	ട	ட	د	د	د	D	d/ɖ	FATHER
ध	ધ	ଧ	ধ	ধ	ਧ	ధ	ధ	ഠ	ఠ	دھ	دھ	دھ	DH	dh	AS IN SANSKRIT DHARMA
न	ન	ନ	ন	ন	ਨ	న	ನ	ട	ட	ن	ن	ن	N	n	NUT
प	પ	ପ	প	প	ਪ	ప	ప	ട	ட	پ	پ	پ	P	p	PEARL
फ	ફ	ଫ	ফ	ফ	ਫ	ఫ	ఫ	ഠ	ఠ	ف	ف	ف	PH	ph	AS IN HINDI PHAL
ब	બ	ବ	ব	ব	ਬ	బ	ಬ	ട	ட	ب	ب	ب	B	b	BABOON
भ	ભ	ଭ	ভ	ভ	ਭ	ఱ	ఱ	ഠ	ఠ	بھ	بھ	بھ	BH	bh	AS IN SANSKRIT BHAYAM
म	મ	ମ	ম	ম	ਮ	మ	മ	ട	ட	م	م	م	M	m	MURK
य	ય	ଯ	য	য	ਯ	య	య	ട	ட	ی	ی	ی	Y	y	YET
र	ર	ର	র	র	ਰ	ర	ర	ട	ட	ر	ر	ر	R	r	RUE
ल	લ	ଳ	ল	ল	ਲ	ల	ല	ട	ட	ل	ل	ل	L	l	LUCK
व	વ	ବ	ব	ব	ਵ	వ	വ	ട	ட	و	و	و	V	v	VOON
श	શ	ଶ	শ	শ	ਸ	శ	ശ	ട	ട	ش	ش	ش	SH	ʃ	SHOULDER
ष	ષ	ଷ	ষ	ষ	ਖ	ష	ష	ട	ട	ش	ش	ش	SH	s	AS IN SANSKRIT SHAMSHA
स	સ	ସ	স	স	ਸ	స	സ	ട	ട	س	س	س	S	s	SUN
ह	હ	ହ	হ	হ	ਹ	హ	ഹ	ട	ട	ه	ه	ه	H	h	HUNT
ळ	ળ	ଌ	ঌ	ঌ	ੜ	ఱ	ఱ	ട	ട	خ	خ	خ	L	l	HURL
क्ष	ક્ષ	କ୍ଷ	ক্ষ	ক্ষ	ਖ	క్ష	ക്ഷ	ട	ട	ک	ک	ک	KS	ks	AS IN SANSKRIT KSHAMA
ज्ञ	જ્ઞ	ଜ୍ଞ	জ্ঞ	জ্ঞ	ਖ	జ్ఞ	ज्ञ	ട	ട	ج	ج	ج	JN	jn	AS IN SANSKRIT JHAN



## P R E F A C E

In general the study of Āyurvédic compositions is essential to know the science of medicine, at the same time it becomes difficult to acquire that because of certain technical terms and words. While studying and teaching we come across first difficulty some times very acutely and in order to solve that problem. It is found that if we can understand derivation of the technical word, their grammatical form, it then becomes very easy to grasp the subject and understand the basic concept. In Mādhava Nidān the word Nidān itself has been derived and described in such a way that it stands an example on this type of efforts and this has promoted me to take up this topic for research. Today's study of Āyurvédic Medicine, teaching and research seems to be incomplete because it is not following the ancient Indian methods. It is also found that adopting ancient methods become essential for the completeness of Āyurvédic Science. Derivation of technical terms and words is a part of grammar and linguistics. In this context, the opportunity which I got to study the ancient ancillary books of Vedās like Śikṣā, Kalpa, Nirukta, Vyākaraṇa, under my revered father Paṇḍit Bhālchandrashāstri Karambēlkar, proved to be a timely help and an insight. [It is known that Āyurvēda is a Upveda of AV/RV. I have decided to follow this way with the help of these grammatical works to study Āyurvédic technical terms and words. The commentaries on Āyurvédic Texts have already followed this method.

TITLE OF THE THESIS

Topic selected for this Thesis is " ETYMOLOGIES IN ĀYURVEDIC SAMHITĀS "

The Samhitās chosen for research on the above~~it~~ topic are the Carak-Samhitā, Suṣṛta-Samhitā, Ashtāṅga-Hṛdaya, Kāsyapa Samhitā, Mādhav-Nidān, with Madhukosha Commentary, Aṣṭādhyāyī of Pāṇini, Siddhānta-Kaumudī, Uṇādi Sūtras, Nirukta of Yaska, Śabda Kalpadruma and some other ancient and modern publications as required.

The Āyurvédic classics are otherwise known as Samhitās from the basis of Ayurvedic Education. These are written in Chaste Sanskrit the lingua franca of ancient Indian Scholars desirous of authoring various treatises on a number of Scientific enquiry and significance.

Composition of such Scientific classics presupposes a development of the language used as an apparatus of expression.

Authors of ideal books on any branch of learning face an intricate problem of terminology and specific expressions most effective and useful for the purpose.

Naturally, we find even in the older Upaniṣadās like Chāndogya and Brhadāranyaka several expressions treated etymologically.

The expressions such as Ākāṣa, Sāmvara, Hṛdaya, Udgitha etc., are better examples divulging this aspect.

Authors of the Āyurvédic Samhitās were confronted with the same problem of new expressions and terms suiting their main

objective of expounding the Science <sup>in the</sup> ~~with~~ most effective manner. This peculiar situation gave rise to a number of etymological expressions and vocables with which we come across while studying the classics with their commentaries.

THE PURPOSE, REASON AND OBJECTIVE OF THIS THESIS:

Among the six accessories which are of much help to a reader to understand the Vedās, Nirukta of Yaska and Aṣṭādhyāyī of Paṇini are accorded the position of important Angās. Āyurvēda being a sublimb or upāṅga of the Vedās (Atharvaveda) should have drawn upon the knowledge of both Nirukta and Vyākaraṇa to solve its etymological expressions.

These expressions form the skeleton of this Thesis titled " ETYMOLOGIES IN ĀYURVĒDIC SAMHITĀS ".

Significant disease names, Medicinal names and symptoms and miscellaneous are the apparent source of Āyurvēdic Etymologies. The present Thesis is designed to study the peculiar Āyurvēdic Etymologies from the above view point. The words and terms have been selected on the basis of following groups:-

- |                                     |              |
|-------------------------------------|--------------|
| (A) Names of Diseases               | .. रोगनामानि |
| (B) Terms denoting symptoms         | .. लक्षणाणि  |
| (C) Names of Medicinal Plants etc., | द्रव्यनामानि |
| (D) Miscellaneous                   | .. संकीर्ण   |

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| (D) Miscellaneous                   | .. संकीर्ण   |

## ETYMOLOGICAL ASPECTS IN THE ĀYURVÉDIC SĀMHitās:

In view of the topic of research at the outset one has to get conversant with the various Āyurvédic Sāmhītās namely (1) The Caraka Sāmhītā, (2) The Kāsyapa Sāmhītā (3) The Suśrūta Sāmhītā, (4) The Aṣṭāṅga Sangraha (5) The Aṣṭāṅga Hridaya (6) The Saranā<sup>g</sup>ā<sup>h</sup>ara Sāmhītā (7) The Mād<sup>h</sup>ava Nidān<sup>a</sup>, (8) The Bhā<sup>v</sup>aparakāśh and many other later works. Out of all these, C.S., S.S., and A.H.S. together are known as Brihat Trayee meaning the three major works. The M.N., S. & B.P. together are known as the Laghutrayee meaning the three minor works, but to learned Scholar this classification seems to be quite arbitrary and the reason is simple. This classification is evidently done after the period of Mādhav Nidān and before the date Kāsyapa Sāmhītā came into <sup>L</sup>light. A Scholar's cursery look also can vividly note that from the very names it is seen that the C.S. S.S. and K.S. are originally named as Sāmhītā. Whereas from the Laghutrayee only the Sh. S. is named as Sāmhītā and A.S., and A.H. denote by their names the <sup>e</sup>Right branches or specialities of the Āyurvēda.

Out of all these works each has its own peculiarity but the common theme is the Āyurvēda. In fact there are many other works e.g. Yogaratnākara<sup>va</sup>, Nighanta Ratnākar, Rasayogasāgar, Āyurvēda Prakāśh, Rasaratna Samuccaya etc., representing the trend of giving importance to a particular branch subject or topic etc., eig. Mādhav Nidān has its



theme Nidān of the diseases, which incorporates etio-symptomatopathology. There is one more work on the treatment titled as the Vrinda Mādhava.

From this trend the development and progressiveness is noted; but some how in later period of darkness this development and progress came to stand still. No new books or thoughts are added and as such interested people sought for the topics of their interests for all these books and brought out so called new books which were mere compilations or the information and opinions of various authors. In the C.S. it is recorded that in the time of Brahmā the Āyurvédic Saṁhitā consisted of one lākh Ślokās or Sūtrās. It is also recorded that in the course of following thousands of year and in view of decreasing capacity of human intellect. This more than work was decreased in its length to suit the decreasing intellect from time to time. In support of this we find in Caraka Saṁhitās, that the span of human life was 400, 300, 200, 100 years during the Satya, The Tretā, The Dwāpara and the Kaliyuga respectively.

In accordance with this we come to know from the A.S. and A.H. that the former work was reduced, converted and condensed into the later which is practically easy to learn by heart and keep on the tip of the tongue being short and sweet and especially in a prosody and that too in various meters which has made it extremely attractive too even the students of common intellect.

Āyurvēda is said to be the Upavēda of A.V. or the R.V. and it is further observed that Āyurvēda has maintained the tradition of the Vēdās in its form and structure. In the Vēdic and Post Vēdic periods the Gurukul System of education was in practice where the disciples were taught by their masters directly. Thus after explaining the meaning etc., the master recited the Sūtra of the Śloka paying attention to the rules of recitation or pathaṇa <sup>and</sup> of his recitation was followed exactly and reproduced by the student. Thus an unbroken link was maintained by the teachers and the taughts through thousands of years. Thus thousands of Sūtrās, Ślokās, Mantrās were memorised and they also could be recalled by them. Thus we see even today that there are Scholars who can recall and reproduce i.e. recite to the extent that if taped in succession it will run through and for 950 hours.

From all these, it is seen that the words either spoken or written is the most important medium for instructing and learning. Therefore, it will be interesting to see how these words are formed; in the grammer, it is termed as 'Śabda Siddi' meaning generation or genesis of the words. In any language there are thousands of words and the Sanskrit is particularly the most rich language than any other in respect of words. These words are basically classified as (1) Sāmāsik i.e. Compound (2) Taddhita (लघित्) and (3) (कृदन्त) Kridant. The Taddhita class is further divided into (i) Upasarga Ghatil (ii) Prattayaya Ghatita. From the teaching and learning point of view every scientist has to be well acquainted and quite conversant with the language in use.



One has to tend the language conductively for its effective use. Writings are the symbolic scriptures consisting of various words and terms, phrases and idioms. finally running into sentences or the Sūtrās or the Ślokās. The best for each word is the science of etymology or the Nirukta. Thus for expounding any subject or topic appropriately selection of exact proper and concise words is of sinister importance.

It is observed from the perusal of the Āyurvedic Saṁhitās that their authors were well versed as regards of diction of the Saṁhitās. Further more unlike the authors of the Āyurvedic Saṁhitās have incorporated and developed a technique called 'Tantrayāukti'. Mahārṣi Ātréya was the foremost to unfold this technique in the Caraka Saṁhitā. It is also observed that these authors have practically applied this technique into their respective treatises. Each word has many meanings and these different shades of the meanings have peculiarity context with a particular science and the topic of discussion. The same word may mean differently in the other science and/or other context. Mahārṣi Ātréya explains that tantra means a science or a book devoted to a science and yāukti means the technique and expounding that science in a particular manner or presenting that treatise systematically and scientifically. Thus each technical word or term in the Āyurvedic treatises which connotes a particular meaning.

Explaining such meanings is termed as 'Nirvachana'.

It is common place that such Nirvachanas are found in respect of many words, in the Āyurvedic Saṁhitās. The various commentators have added Nirvachanas

of many words. Thus it is conducive to conclude that the authors, commentators were not only conversant but expert in the science of Nirvachana or Nirukta i.e. Etymology. This is the background and the main reason for selecting the topic of this thesis; Moreover while learning and teaching the Āyurvedic Saṁhitās during the last 17 years the author has particularly noted that unless a teacher is expert in the science of Nirvachana or Nirukta he or she is unable to drive the home the exact meaning of a word or term to the taught.

The Védās are the oldest scriptures and origin of Nirukta is found in the Védās. The six limbs or Upāṅgās of the Védās are Śikṣā, Kalpa, Vyākaraṇa etc.<sup>1</sup>

Thus Nirukta or Etymology is one of the oldest sciences of human kind. Since then this torch is kept burning by the interested scholars till today and the future scholars will keep it lightened for ever. The Niruktās are a commentary on their adjuscent Upāṅga, i.e. Nighantu, Revelation of the meanings of words is the main purpose of the Nighantu and consequently of the Nirukta. Etymology primarily belongs to linguistics. Formally Etymology is a part of grammar and semantics. It has two aspects phonetic and semantic. Etymology/Nirukta itself has many other multiple aspects all of which are convergent with the main theme i.e. casting light upon the words their origin/root the process of their genesis/derivation and their development.

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१. शिक्षा कल्पो व्याकरणं निरुक्तं ज्योतिषस्तथा ।

उन्दश्चेति षडंगानि वेदानां वैदिका विदुः ॥ रत्नरत्नावली.

Unless the exact meaning of the word or a term is properly explained by the teacher to the taught the later will never understand the reality behind the word which is extreemely necessary in the process of learning during the process of learning many words confront repeatedly and may have different meanings in different context. Maharshi Patanjali has devoted one Sūtra in his Yoga Sūtras.<sup>1</sup> Meaning the word, its meaning and the reflection these three superimpose each other and result in a commingling. If the technique of Samyama is practised on these three subparts one can understand the meaning of sounds produced by all the beings. This very Yogasutra is a sufficient evident that Maharshi Patanjali had completely recognised the importance of the subparts of a word i.e. its etymological aspects.

Respected M. Williams the author of the Sanskrit into English Disctionary has stressed on the thorough knowledge of the science of Nirukta for correct understanding and various meanings of a word or term with reference to their context. In his disctionary while treating the word Nirukta he writes - निरुक्त-Nir- Ukta, mfn ( Vvac) uttered, pronounced, expressed, explained, defined; Br.up; Mbh & c declared for (nom) MBh; explicitly mentioned enjoined, ĀSV Gr. containing the name of a God (as a verse)

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१. उक्तार्थं प्रत्ययानां इतरैतरे अध्यासात् संकरः ।  
तत्प्रविभाग संयमात् सर्वभूतलक्षणम् ॥ पातंजल योगसूत्र  
सिद्धिपाद ३.

Sāṅkh. Br. distinct, loud ( Opp: to Upāṅṣh) SBr. interpreted. i.e. become manifest fulfilled, accomplished ( as a word ) MBh. 266& etc., Noun of Sev, Wks, esp of a common the Nighantus by Yāska. Dr. Tārāpada Chowdhary has rightly observed " Yaska is the first interpreter of Vedic hymns ".

Yaskācāryā's name is intimately related with Science of Nirukta. He is the commentator of the Nirukta in the Vēdās. This commentary is regarded as the foremost among the similar works, while dialating on the Nirukti M.M.W. writes -

Nir ukti, f. Etymological interpretation of a word MBh, Bhp : ( in rhet. ) an artificial explanation or derivation of a word, Kuval (in dram.) communication of an event that has taken place.



### THE BASIS FOR SELECTING WORDS, TERMS ETC.

Ayurvedic Texts always incorporate a special section called " TANTRA YUKTI ". It is meant for understanding the grammatical, logical and philosophical aspects of the Science of Āyurvēda. The terms NIRVACANA, SWA SANGNA have been specially used. This helps to co-relate the current meaning of the word and their Scientific meaning in Āyurvēdic Texts. The word VIṢŪCIKĀ - the disease, ŚŪOL - symptom, TANKANA - Citraka (Dravya) RASA, DHĀTU etc., and the very common terms. Dosha have special meaning in Āyurvēda which are not found in day to day practice.

#### (A) Names of Diseases: Method of naming Diseases:

While thinking about the names of diseases such as Viṣūcikā - विषूचिका Vilambika - विलंबिका Ākṣēpaka - आक्षेपक Apatānaka - अपतानक etc., it is noticed that a peculiar method has been used for naming the diseases. It is observed that the names of diseases are derived from the root-words by applying the prefix/suffix - एवुल् (अक्) In accordance with the Pāṇini's aphorism reading रोगारव्यायां एवुल् बहुलम् // (3.3.108), for example to the v-रं when the prefix वि is joined वि + रं the विलंबिका is derived. v=prefix ~~Prefix etc.~~ Thus such method of deriving names of diseases from the root words is observed to be extremely useful for explaining the meaning of the original root words.

While coining technical terms SWA SANGNA. The Āyurvēdic teacher has to use some grammatical technique like

" \_\_\_\_\_ e.g. Apaci.

We come across such technical terms at every page and the list will cover ~~hundreds~~<sup>eighty</sup> of such terms. I have restricted myself to about ~~hundreds~~<sup>eighty</sup> terms collected from v-arious groups and categories from Carak, Suṣṛta and Vāgabhata.

The selections of words include compound and simple words. They are also selected so as to throw light on <sup>the</sup> various terms. etc. The whole discussion is based on finding out the meanings of technical words with the help of grammatical technique listed above. While presenting the explanations only essential grammatical discussion has been taken up. The terms selected are those whose meaning and significance not so clear e.g.

There have been some attempts in this direction by some Scholars here and there, but a systematic work was needed and this is a kind of such attempt. However, a lot of work would remain to be carried out further in the same direction.

A) NAMES OF DISEASES

ROGA - NĀMĀNI .



(A) NAMES OF DISEASES: METHOD OF NAMING DISEASES:

While thinking about the names of diseases such as ' Viṣūcikā 'Vilambikā', ' Ākṣépaka ', ' Apatānaka ' etc. It is noticed that a peculiar method has been used for naming the diseases. It is observed that the names of diseases are derived from the root word by applying the prefix/suffix. पुबुत् (अक्)

In accordance with the Panini's Aphorism reading रोगारव्यायांपुबुत्<sup>1</sup> for example to the Root Lamba ( v- lamba ) when the prefix VI is joined ( VI + Lamba ) the Vilambikā is derived. v- Vaha prefix Pra = Pra + Vaha = Pravāhikā Prefix etc. Thus such method of deriving names of diseases from the Root Words is observed to be extreemly useful for explaining the meaning of names of diseases.

1. A.P. 3.3.108

(A) ROGA NĀMĀNI/ NAMES OF DISEASES

- (1) A R D I T A
- (2) A P A C I
- (3) A P A T Ā N A K
- (4) A P A S M Ā R A .
- (5) A R Ṣ A
- (6) A Ṣ M A R I
- (7) U D A R A
- (8) K Ā M A L Ā
- (9) K Ā S A
- (10) K U Ṣ T H A
- (11) G U L M A
- (12) J W A R A
- (13) C H A R D I
- (14) P A K Ṣ A V A D H A
- (15) P A R Y Ā Y A V Ā T A

- (16) PĀNDUROGA  
 (17) PRADĀRA  
 (18) PRAMEHA  
 (19) PRAVĀHIKĀ  
 (20) BHAGANDARA  
 (21) BHAGNA  
 (22) RĀJAYAKṢMĀ  
 (23) VĀTAKĀNTAKA  
 (24) VISARPA  
 (25) VIṢŪCICĀ  
 (26) ṢOṬHA  
 (27) ṢLIPĀDA  
 (28) ṢNĀSA  
 (29) SŪRYĀVARTĀ  
 (30) HIKKĀ.

(1) ARDITA.

Ardita is a name of disease which means facial paralysis.<sup>1</sup> According to some Ardita means 'Ekāyama'<sup>2</sup> which means unilateral paralysis or Paresis of a limb.

= अर्धे - तस्मिन्मुखार्धे वा केवले स्यात्तद्वर्तितम् । C.S.Ci.28.42

= शरीरार्धेऽधोरेऽपि वाऽधस्ताद्वातमीदृशं वातव्याधिं केचिद्वर्तितमाहुः ।  
वक्त्रिकरोति वक्त्राधमुक्तं हसितमीक्षितम् । तमाहुरर्दितम् ॥ A.H.Ni.15.37 to 4

= अर्द्यत्यनिलो वक्त्रमर्दितं जनयत्यतः । सर्वालिङ्गोर्दितः ॥ Mā.Ni.22.44 to

A disease which particularly affects either one side or both the sides of the, face is known as Ardita i.e. facial parylisis. In A.H. it is said that the disease in which either vartical half of the body or the horizontal half of the body or vartical half of the face is affected is known as 'Arditam'. In this disease the provoked Vāyu causes deformity, disfunction and defect of the speech, vision, and smile, control on one side of the face is lost and as a result the nerves on the other side cause contraction of the muscles on the apposite side. This results in deformity of the lower limb opening of the mouth, nose, continuous lacrimation of the eye turning of the eyebrow, some times torticollis etc. In Śabda Kalpadruma Vol.1 page 206 derivation of the word Ardita is given as follows:-

= 1. कर्डी - अर्द्ध + क्तः । वायुव्याधि विशेषः ।

= 2 अर्दितः - त्रि. अर्द्ध + क्तः । याचितः इत्यभरः ॥ रिंसितः । इति मेदिनी  
गतः पीडितः इति शब्द रत्नावली ।

Thus V<sup>3</sup>Ar<sup>3</sup>dā-- Ardda-- means badly affected or destroyed. 'Ardita' is

one out of the eighty Vāta Vyādhi. It is classified as Madhyama Mārgaja Vyādhi. In ardita some times numbness of the skin, shooting pain and

1) C.S.S.20.11

(2) A.H.N. 15.37

(3) C.S.S. 20.11

lacking of the mandible and stiffness of the neck are observed.<sup>1.</sup>  
Recently occurred 'Ardita' is curable. After three years of standing  
it becomes incurable. Hemiparalysis-- Ardhānga Vāta is mostly  
incurable. Ardhānga Vāta is also known as 'Ardhānga Vadha'  
because motor functions in half of the body are almost destroyed.

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1. S. S. N. 1. 71.

(2) APACĪ.

अपची/Apacī/= Scrofula.

= तं ग्रान्थिभिस्त्वामलकास्थि मन्त्रैर्मत्स्याणुजालं प्रतिमैस्तथाऽन्यैः।

अनन्यवर्गेऽपचीयमानं चयप्रकृषादिपचीं वदन्ति ॥ S.S.Ni. ॥०॥

On this descriptive definition, where in etymological derivation of Apacī is incorporate Dallhāṇa the Commentator of Suśrta -Samhitās comments-the glands that are of the same colour/complexion which keeps on growing owing to accumulation of morbid matter are terms as Apaci bega-  
-Se  
of the intensive accumulation( चयप्रकृषति ). Similarly, Bhoja says- The increased and morbid Vāyū, Pitta and Kapha and also the adipose tissues, accumulate in the inguinal regions around the muscle tendons and forms groups of glands looking like mesh of clustered fish eggs. The Vāyū getting provoked in them again such matted glands are terms as Apaci/ S-crofula. In the etymological derivation of Apacī the use of 'Varna Viparyāya' principle out of 'Varṇāgama Varpalopa' etc. principles of Etymological rules has been done, which is supported by the statement innate in the definition viz: 'चयप्रकोपादपचीं वदन्ति' Chaya means accumulation or increase, whereas apachaya means decrease or depletion. This decrease in itself contains the seed of etymological derivation of the word Apacī. Therefore, Suśratācārya has derived the word Apacī observing matted glands of the shape of seed of Āmalaka or appearing like a mesh work of the clustered fish eggs and owing to predominance of sphotās/ and excessive growth. Taking advantage of the rule/Principle of Viparyaya. His commentator Dallhāṇa has justified this etymological derivation. Thus the word Apacī is etymologically derived mainly owing to its nature of excessive and predominant accumulative growth.



(3) A P A T Ā N A K A .

Apatānaka is name, of Vāta disease out of the eighty<sup>1</sup>. It is classified as <sup>a</sup>/disease of Madhyama Mārga. Other similar~~xxx~~ Vāta diseases are Ākṣépa<sup>Apatantraka etc?</sup>ka/\_means a disease characterised by attack of spasmodic contractions of the whole body & almost all its limbs.

The V<sup>Āpatānsa</sup> means falling down or ~~collapse~~ collapsing from it the <sup>(अपतंस)</sup> word Apatansana is derived. This is a Symptom<sup>3</sup>. Therefore Apatānaka is the disease which causes falling down or collapsing of the patient following an episode of intermitent spasmodic contractions of the body

This Apatānaka is of three types namely (1) DANDĀPATĀNAKA

(2) ANTARĀYĀMA and

(3) BAHIRĀYĀMA.

Pathogenises:- The provoked Vāyu, getting obstructed from below rises upwords alongwith Kapha and having entered in-to the seat of sensation (sensory & Motor areas in the brain) causes intracranial pain & pain in the temples and other body parts and brings about spasmodic<sup>1</sup> contraction /Ākṣépa<sup>2</sup>ka. This may result in bending of the whole body like a bow or arch when such bending of the body takes place from the abdominal side in which the back side of the patient forms outer aspect of the bend it is known as Antarāyāma/Opisthot<sup>to</sup>onus. When exactly apposite of this occurs it is termed as Bahirāyāma/Emprosthotonus. When the body undergoes spasam ~~and~~ contraction & the whole body become stiff like a staff/Daṇḍa it is known as DANDĀPATĀNAKA/Orthotonus. Alongwith such episode the patient may suffer dyspnoea/Krichrashwāsāhah and may become unconcious also. When the Higher centres are relieved ~~& when~~ from the hold of provoked Vāyu the patient is relieved.

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1) C.S.Si.2.22 (2) C.S.S. 20.11; S.S.Ni.1.51, 52 ; S.S.Ni. 52.58

3) C.S.C.28.18.



and when the higher centers are affected by the Vāyū the patient suffers<sup>1.</sup>  
Some authors have also named as 'Apatāntraka'. All these disease  
conditions refer to the lesions in the sensory or motor areas of the brain  
& they are observed in Encephalitis, Meningitis, Tetanus, which is  
generally known as 'DHANURVĀTA'. The causes may be endogenous/āgantuja/  
Exogenous like trauma, abortion, etc.

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1) C.S.C. 9.14 ; A.S.Ni.15 ; A.H.NI. 15.19,20.

(4) A P A S M Ā R A.

<sup>1</sup> Apasmāra it isa, name of disease. The ~~V~~स्मृ-स्मर-स्मारः means Smṛti i.e. recalling or remembering. Suṣṛta has defiend and etymologically derived this word as स्मृतिश्चैतानि विज्ञानमपश्य परिवर्जने ।

अपस्मार इति प्रोक्तस्ततोऽयं व्याधिरन्तकृत् ॥

Here he has appropriately and precisely pictured the whole disease. The prefix <sup>अप</sup> is used in the sense of varjanam. अप-परिवर्जने (A.P. 1.4.88) This sutra of Pāṇini is wellknown. The word Parivarjana means giving up or letting loose. Apasmāra means epilepsy in the modern medicine. During the vega of Apasmāra i.e. an epileptic attack or episode the patient feels as if he is entering into darkness. There are gross movements of the body parts, he loses memory and the faculty of intellect due to affection of the mind. The patient recovers & comes out after some time. Caraka has described<sup>1</sup> Smṛti as Pradnyā bhédah. Suṣṛta says Smṛti means स्मृतार्थ

विज्ञानम् । In padarthavidnyāna Smṛti ~~means~~ is defined as अनुभवजन्यं ज्ञानम् means knowledge born of experience. Generally it means recalling past experiences. Great Sage Patanjali has defined Smṛti in his Yoga-Sūtrās as ' अनुस्मृतार्थं संप्रमोषः स्मृतिः ' which literary means retaining past experiences and Suṣṛtācārya has pointed out this in<sup>3</sup> S.S. In Apasmāra this faculty of the mind is affected<sup>4</sup> and the result in such a, person cannot take<sup>a</sup> decision as to what to do and what not to do. In A.S. Ni 6.11 it is pointed out that 'Smṛti Vibhṛanṣa' is the wording and not merely Smṛti Bhṛanṣa.

1) C.S.S. 1.98 (2) S.S.U. 61.3 (3) S.S.S. 1.17.

## (5) A R S A.

ARSAS न. रोग. निरुक्तिः अरिवत् विशासन्तीत्यर्थसि<sup>4</sup>

Name of disease, meaning piles or hemorrhoids. The word Arsa also means warts/Carmakila. Arsa is classified as a disease of bahirmārga and also of antarmārga<sup>1</sup>. The seat of Arsa is the māṁsadhara layer<sup>2</sup>. The seat of 'Gudakila' of all types is the area of the three muscular rings and the lumen of the anus. Upto the breadth of five and half fingers. The seat of Carmakila is described as the tennish, the vagina, neck, palate, oral cavity, nose, ear, eyelids and the skin. The word Kila means a nail or stud. Carak has clarified that the arsas occurring are in the muscular rings of the anus only<sup>3</sup> called as 'ARSAS', in his Sāṁhitā<sup>3</sup>. The seat of all the Arsas (inclusive of the Carmakila) is stated as meda, māṁsa and twaga<sup>4</sup>. In Sārīr Guda/Aras is enumerated as a "Sadyaha Prāṇa Hara Marma" meaning a vital spot resulting in immediate death if it is hurt. Prāṇas or vitality are particularly present in the 'Gudavali' and the 'Arśās' cause excruciating agony to the patient. Therefore, the etymological derivation cited at the beginning is literally true. The Arśās are called so because they cause agony just as an enemy does. In Aṣṭādhyāyī - UNS the synonym of 'Guda' i.e. 'Payuh' is derived as<sup>5</sup>

पाति रक्षति स पायुः रक्षकः गुदेन्द्रियं वा ।

Thus the protective and vital nature of Guda is supported again from the additional word 'Gudendriya' wherein the word 'Indriya' meaning an organ represent Indra - Ātma - Prāṇa. In Śabdakalpādruma this word is derived as follows:<sup>6</sup> = अर्श - क्ली (अर्श + अच्) अर्शो रोगः । शरीरशब्दरत्नावली

पातिरकारः गुह्यस्थ रोग भेदः ।

= अर्शः (स) क्ली अर्श + अच् अर्शः स्वनाम ख्यात पायुरोगः पर्यायः दुर्गन्धिगुदाङ्कुरः - अनामकं

(1) C.S.S. 11.49

(2) S.S.S. 4.4

(3) C.S.S. 14.6

(4) A.S.Ni. 7

(5) U.N.S. 1.1

(6) S.K.Ś.D.S. 1.199

(6) A S M A R I.

Aṣmari is name of disease meaning a Urinary Calculus. The V<sup>1</sup>Aṣman means Paṣāṇa/marble/stone Calculus. This word Aṣman has also other meaning i.e. Manahaṣilā/ a mineral<sup>2</sup>; Swarṇamākṣikā<sup>2</sup> also a mineral. Aṣmana also means the disease Aṣmari<sup>3</sup>. Aṣmana also means anūyantra, means a secondary instrument<sup>4</sup>. In Suṣṛta word Aṣthila is used instead of Aṣman. Aṣmanta is a name of medicinal herb<sup>5</sup>. In Śabda kalpadrūma<sup>6</sup> the word Aṣmari is etymologically derived as follows :

= अश्मरी - स्त्री. अश्मानं राति ददाति या ।

= अश्मन् + रा + क + गौरादित्वात् ङीप् ।

मूत्रकृच्छ्ररोगे हि मूत्रव्यारे प्रस्तरमिव कठिन मांसं रचयति ।

In UNS<sup>7</sup> अश्नात्यश्नुते व्याप्नोति वा स अश्मा । मेघः पाष्माणो वा ।

Thus Śabdakalpadrūma explains that the disease Characterised by formation of a calculus is so called from the meaning of the V<sup>1</sup>Aṣman.

The UNS explains Aṣmari as a disease. Wherein stone formation takes place and such a stone occupies that cavity and devours it. Though the word Aṣmari generally means a urinary calculus formation of which can take place in the kidney and or urinary bladder. Small size stones may dislodge from the pelvis of the kidney & may obstruct the ureter, similarly small pieces of bladder stone may cause obstruction in urethra. As a matter of fact such stone also get formed in Pittāśaya, Gall bladder & they are called as Gallbladder stones. Such stones can

1) A.S.U.1.1 (2) R.30.56 (3) A.S.S.5.23 (4) A.H.S. 25.39; S.S.7.15

5) A.S.S.15; C.S.S. 1.114 (6) SK.D.1.141 (7) UNS.4.148



also form in the salivary glands situated under the tongue formation of such stones may take place in the seminal vesicals and the prostate gland they are called as Śukrāṣmari.<sup>1</sup> These all are inclusive in the term Aṣmari, while describing etiopathogenesis Suṣṛta says, in a person who is relectant in undergoing purificatory measures, who indulges in unwholesome dietary and unwholesome practices, Kapha gets provoked and saturates the urine & having entered into the basti/ pelvis of the kidney or the urinary bladder creates Aṣmari.<sup>1</sup> Carak has described the Pathogenesis of Aṣmari, as the provoked Vāyū having entered into the basti causes dessication of the urine alongwith Semen or Pitta along with Kapha causing formation of Aṣmari just as 'Rocana'<sup>2</sup> is formed in the gaul bladder of cow. In Suṣṛta<sup>3</sup> formation of Aṣmari is explained and exemplified as follows; when even clean waters are placed in a new earthen pot in the course of time sediment is observed at its base; similarly Aṣmari formation takes place. Just as the celestial waters are evaporated by Vāyū and heat of the Sun and lightening. Similarly Balas in the basti is dessicated by the heat (of Pitta) along with by the Vāyū.<sup>3</sup> Śarkara, Sikata Meha & Bhaṣmākhyā are also inclusive in the term Aṣmari.

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1) S.S.Ni.3.4

(2) C.S.C. 26.36

(3) S.S.Ni.3.24,27.



(7) U D A R A.

The word Udara has many meanings in Śārira/Anatomy it means stomach which is one upāṅga of the Koṣṭha/abdomin. This word is generally used for denoting

1. Udararoga. Which is a major abdominal disease/Ascitis. As such many diseases pertaining or connected with the stomach; G.I. tract and or abdominal organs are also called as udara diseases, for e.g. Udarāmaya i.e. Atisāra.

2. Carāka describes that a person in whom the provoked Vāyū enters into the interstices of the Twacā & the Māṁsa in the abdomen, causes swelling of the both kuṣṭhis and creates 'Udara Roga'. In this<sup>3</sup>, Prāṇa, Agni & Apāna are vitiated which results in accumulation of fluid in the Udarāvaraṇa. Etiological background of all the Udarās is in general excessive accumulation or

of morbid products alongwith obstruction of the openings of Srotasās & provoked & vitiated Vāyū depending on the degrees of affection the curability or otherwiseness of the Udara is observed. Weakness of the Agni is the main cause & indigestion, deficient diet & accumulation of morbid waste products are etiological factors. Similarly wrongly employed<sup>(1)</sup> purificatory measures are also the cause. The types of Udara are/Vātodara (2) Pittodara (3) Kaphodara (4) Sānnipātīka (5) Chhidrodara/due to intestinal perforation (6) Baddhodara/due to intestinal obstruction (7) Yakṛtodara/due to hepatic cirrhosis. (8) Plihodara/ due to Splenic Pathology. All kinds of udara diseases if neglected over long time culminate into a stage known as Jalodara/Ascitis. The term Nāgodara is used for a fetus which does not grow normally and ultimately behaves as a foreign body. Nāgodaram is also called as 'Upaśuṣkakam' meaning the fetus drives away or depletes slowly. The term 'Garodara' means (1) Pregnant (2) Udara disease as a result of some slow acting poison which has entered into the body long back.

(8) K Ā M Ā L Ā.

Kāmālā/ name of disease. <sup>1</sup> type or kind of Pāṇḍurogā. In general Kāmala means Jaundice. <sup>2</sup> Kāmala is one of the forty pitta diseases. Charaka has enumerated Kāmala as one among the diseases characterised by morbidity of the blood.<sup>3</sup> It is etymologically derived as कामान् - त्वाति - नारायति - सा कामा. The V<sup>kāma</sup> means desire.<sup>4</sup> Kāma also means a modification of mind,; which is afflictive in nature. Kāma is a Rājas type of quality meaning sexual desire.<sup>5</sup> Further kāma means desire for enjoying the objects of the senses.<sup>6</sup> Kāma also means propensity of senses for enjoying their respective object.<sup>7</sup> Lastly kāma means a species of mango<sup>8</sup> Rajāmraha and a herb known as kāmādamānakaha.<sup>9</sup>

Thus by joining suffix La to the V<sup>kāma</sup> the word Kāmala is derived denoting the very nature of disease that such a patient has extreme mental depression, loss of interest in the surroundings and loss of sexual desire also.

Etiopathogenesis :- Where a patient suffering from Pāṇḍuroga/Pallor/Anaemia consumes excessively Pitta provoking articles his rakta & Maṁsa are excessively processed by heat culminate in Kāmala. This called as

कौष्ठशारवाश्रया बहुपित्तकामला || C.S.C. 16.35 In a person of Pitta

prakṛti Kāmala may occur as a result of excessive consumption of the Pitta provoking articles and even in absense of Pāṇḍurogā.

1) C.S.C.16.34 (2) C.S.S.20.14 (3) C.S.S. 28.12 (4) C.S.Ni.8.4 (5) S.Sa 1.18

(6) S.S. 1.25 (7) S.Sa.10.53 (8) Ra.11.10 (9) R.11.95; A.S.Ni. 13.19

Kāmala is classified as (1) Bahupittā & (2) Ruddha Pathā which is also called as 'SĀKHAŚRITĀS'. <sup>pediatric patients Kāmala causes by</sup> In consumption of vitiated milk is described. If ruddhapāthā type of kāmala/obstructive Jaundice is neglected over a long time the patient acquires green, yellow, blue colours in the skin and this stage is known as 'HALIMAKA' or Lodharā<sup>1</sup>:

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(1) A.S.Ni.13.

(9) K Ā S A

KĀSA is a name of disease meaning Cough/Bronchitis/  
Bronchiectasis. The v- <sup>1</sup>Kāsa v- Kāsan means coughing.

The word Kāsa also means name of a particular grass also  
<sup>2</sup>written as Kāṣa.

Thus Kāsa is a particular disease, wherein the symptom  
<sup>3</sup>cough is predominant. In Caraka his Comentator Cakrapāṇi  
has given etymological derivation of the word Kāsa as 'कस गति-  
<sup>1</sup>शतिनयोः meaning the v- Kāsa means causing obstruction in an action.  
Further he explains Kāsana means obstruction or disruption  
of respiration and causing damage to the Ura etc., meaning  
damage to the trachea, the bronchi, and the lungs. Caraka  
has further explained the exact minutes of Kāsa as follows:  
Causing distress to the eyes in the back, in the chest, in  
both the flanks, and a momentary stasis in as much as, there  
is cough without or with expectoration. This disease is  
named as Kāsa <sup>3</sup>.

Etymological factors of Kāsa are varied, for example,  
Diatery Articles, Predominant in quality such as heavy, dry,  
deliquecent etc., exercise, excessive walking, malnutrition,  
excessive indulgence in women, Vega Sādhāraṇa are all the  
causes of <sup>the</sup>Kāsa as well as Hikkā.

Kāsa is of five kinds nam<sup>4</sup> (1) VĀTAJA (2) PITTAJA  
(3) KAPHAJA (4) KṢTAJA (5) KṢYAJA.

(1) R 16.67 (2) R 30.56 (3) C.S.C.18.8

(4) A.S.N.I. 3 - A.H.N.I. 3



Out of these Kṣtāja Kāsa means cough of traumatic origin, wherein 'Urakṣata' gets formed. Whereas Kṣayaja Kāsa means the type of Kāsa observed in the patient of 'Rājayakṣma' / Tuberculosis. One more Kāsa of the similar origin is called as 'Jarā Kāsa' / Senile Cough. Caraka has described <sup>1</sup> one more type of Kāsa as 'Sukrakṣyaja Kāsa' stating as the cough resulting in persons indulging excessively in woman.<sup>2</sup>

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(1) C.S.S. 18.31

(2) C.S.S. 18.31



(10) K U S T H A

Kustha has various meanings such as a herb, also known as KULINJANAMA which is one of the Elādi Group<sup>1</sup>. It is locally used to induce bleeding when the blood does not flow out after vanisection<sup>2</sup>. It is foremost among others, employed for allaying Vāta in the form of Abhyanga and Upanāha<sup>3</sup>. It is broadly used in padiatric medicine, and general medicine<sup>4</sup>.

The word Kuṣṭha also means skin disease in general.

Etymology:- (i) खगादीन् कुण्ठातीति कुष्ठम् ॥ C.S.Ni.5.  
 (ii) कार्त्तिकेनोपेक्षितं यस्मात्सर्वं कुण्ठाति तद्वपुः ॥ A.S.Ni.14.6.  
 (iii) कुण्ठाति निरंतरं कर्जतीति कुष्ठम् ॥ UNS.1.2

- (1) Kuṣṭha is so called for it causes decay of the skin. The letter Ku denotes foul or rotten.
- (2) It is so called because it causes decay of the whole body if neglected for a long time.

Kuṣṭha is a disease of the Bahirmārga and the main seat of Kuṣṭha is the fourth and fifth layers of the skin, known as Tāmrā and Vēdini<sup>5</sup>. Perpetrating Sin is the main cause for etyological factor of Kuṣṭha. This Sin mainly of the nature of killing a brāhmin, a woman or a gentleman, or grabbing wealth of others<sup>6</sup>. Other causes are direct and

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|-----------------------|-------------------|
| (1) S.S. 38.24        | (2) S.S. 14.35    |
| (3) C.S.C. 25.40      | (4) S.Sa. 10.68   |
| (5) C.S.Sa. 4.4, 4.7. | (6) S.S. Ni. 5.30 |

long contact with a person suffering from Kuṣṭha<sup>1</sup>. Additional causes include use of cold and hot things by alternation use of incompatible dietary articles, such as Honey and Molasses, Cilicima fish with milk, excessive exertion, suddenly jumping into cold water after exertion by fear, anger etc. Suppression of vomiting etc., results in Vitiattion of the skin, and manifestation of Kustha<sup>2</sup>. About origin of Kuṣṭha it is said that it first appears in person drinking the Ghrta used for oblation in the Yādnya conducted by Dakṣa<sup>3</sup>. A child of the parents suffering from Kuṣṭha also inherits Kuṣṭha<sup>4</sup>. Consumption of the mineral known as Nāgābhra, causes Maṇḍala type of Kuṣṭha. Kuṣṭha or dermatoses are mainly classified as (1) Mahakuṣṭhaṇi (2) Kṣudra Kuṣṭhaṇi meaning major and minor dermatoses in order. Out of them major dermatoses are enumerated as seven and their names are - (1) ARUṆA

(2) CUDAMBARA

(3) VRISHYAJIVHA

(4) KĀPĀLA

(5) KĀKANAKA

(6) PUNḌARIKA

(7) DADRU.

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(1) S.S.Ni. 5.34

(2) C.S.Ni. 5.6

(3) C.S.Ni. 8.11

(4) S.S.Ni. 5.27

and incurableness Kuṣṭhas are again sub-classified. It is emphatically said that the dermatoses also transmigrate<sup>1</sup>.

MANAGEMENT OF DERMATOSES:

- (1) Diet and daily activities have a great importance.
- (2) Medical Treatment.
- (3) Austerity<sup>2</sup>.
- (4) Various medicinal herbs and other substances are employed in the treatment of dermatoses, e.g. Haridrā/Dermaric, Gomūtra,/Cow's urine, Pippali and Urine, Citraka and Urine, decoction of Nimba, medicines prepared from Khadira/ Catachu.
- (5) Various local applications are found in<sup>3</sup>.
- (6) Shodhana Cikitsā is important in dermatoses. Almost all five kinds of purificatory measures are employed. Blood letting is done<sup>4</sup>.
- (7) Pathyā Pathyam/Do's and Dont's in Dermatoses - A patient of dermatoses should use Ṣāli and Ṣaṣṭika rise, Godhūma, Ṣāmaka, Uddālaka etc., grains which are stored over a year. Jāṅgala māṁsa, Vajraka oil for Abhyanga and Āragwadhādi decoction for Utsādana. Such patient should not use the animal fat, curds, oil, Kulattha, Māṣa, and substances rich in carbohydrates. He should keep away from wine incompetent diet and sleeping during the day time.

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(1) S.S.Ni. 5.31

(2) S.S.Ni. 5.35

(3) S.S.Ci. 31.5,9.

(4) S.S.Ci. 9.

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The minor dermatosis are enumerated as eleven and their names are (1) STHULĀRUSKAM

- (2) MAHAKUṢṬHAM
- (3) EKA KUṢṬHAM
- (4) CARAMA DALAM
- (5) VISARPAHA
- (6) PARISARPAHA
- (7) SIDHMAM
- (8) VICAREIKA
- (9) KITIBHAM
- (10) PĀMA and
- (11) RAKASĀ.

All the Kuṣṭhas are Sāṅgipātāka in origin and the micro<sup>1</sup> organisms are also an invariable etylogical factor.

There is a difference in the enumeration of the number and names of the Kuṣṭhas according to other authors. Further the Kuṣṭhas are again classified in various groups in accordance with prominence of a Dosha underlying them. Signs and symptoms of all the types of dermatoses are found described in detail. The dermatoses are ~~found described~~ are said to penetrate in their course into the Sapta Dhatus. Signs and symptoms of such penetration in the skin, blood, flesh etc., are clearly described. Complications of the Vāta, Pitta and Kapha predominant dermatoses, are described in detail. Bad prognostic signs with relation to the dermatoses are listed in<sup>2</sup>. Depending on curableness

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(1) S.S.Ni. 5.5

(2) C.S.I. 5.14 , 15  
A.S.Sa. 11.

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(11) G U L M A

GULMA is the name of disease. It is one among the diseases arising due to the Morbidity of the blood<sup>1</sup>. The word ' Gulmaka ' means a herb known as Karvīra, and it also means herbes classified as Shrubs. The definition of this disease as given by Suśrūta is as follows: A Granthi/Tumor/ Growth increasing or decreasing in size, either mobile or immobile observed between the area of the heart and the umbilicus is called as Gulma.<sup>2</sup> Suśrūta has again explained from the etymological derivation of this word that in as much as the provoked Vayu being the root cause and Guda also being the root and/or due to extensiveness like a Gulma/Shrub.<sup>3</sup> This disease is called as Gulma. The commentator of Suśrūta viz; Dālhaṇa further explains Gulma is so called because of its resemblance<sup>3</sup> with a flock of men or herbs. Halāyudha the Commentator of Mādhava Nidāna explains the etymology as one in which there is engulfing or encircling is known as Gulma. As regards etymology<sup>4</sup> of Gulma Caraka states that the Gulma resulted out of the panic of the persons in various directions including movements or activities such as fleeing, encroaching, wimming, running, swimming, crossing etc., All these acts particularised by provocation of the body parts resulted in Gulma, during the sacrifice/Yadnya of Dakṣa.<sup>4</sup> Gulma is classified under five types<sup>5</sup> and also two folds namely external and internal. The type of Gulma occurs only in Women.<sup>6</sup>

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(1) C.S.S. 28.12. (2) and (3) S.S. U. 42.4,5,6.  
 (4) C.S.Ni. 8.11. (5) Manix Ma.Ni. (6) C.S.Ni. 3.13.



(12) J W A R A

JWARA is a name of disease meaning Pyrexia/Fever/ rise in body temperature. Jwara can also be a symptom in other diseases<sup>1</sup>. As regards Etymological derivation different authorities have furthered different derivations.

1. ज्वर संतापे - ज्वरयति संतापयति शरीराणि इति ज्वरः<sup>2</sup>॥

2. संतापात्माउपचरजः<sup>3</sup>॥

3. देहेन्द्रिय मनस्तापकरः प्रज्ञाबलवर्णहर्षोत्साह हासकरः श्रमकाम - मोहाहारोपरोधसंजननः॥<sup>4</sup>

(1) The v- Jwara denotes rise in temperature. Jwarayati means the disease which is characterised by rise in the body temperature.

(2) The disease of the nature of increasing temperature and born of unwholesome practices.

(3) Jwara means the disease wherein particularly the body, the mind, and the senses are ~~afflicted~~ afflicted. The disease wherein there is decrease or decline of the faculty of knowledge physical strength, complexion, cheerfulness and enthusiasm<sup>3</sup>. The disease which brings about aversion for food and creates debility, weakness and clouding of the mind.

Some ascribe derivation of this word from roots like v- Jarana - v- Jaratta, v- Jara v- Jarjara v- Jarjarita etc.

Now here Jarana means Pachana or processing by heat. Jarana also means Wārdhakyama/Senility. Jarana also means digestion of food by the gastric fire/digestive enzymes.

(1) C.S.S. 29.9 (2) C.S.Ni. 1.35 (3) A.H.Ni. 1.1,2

(4) Ma. Ni. Madhukoṣa.

Jaratta means Wārdhakyam/Senility. Jwara means the factor or the time effect which brings out or results in Wardhakyam/Senility. Jarjara means dilapidated/ afflicted/ Pīdita. Thus all the shades of the means explained here are practically observed in a Jwara. Therefore, these roots and/or words can be said to have share in the etymological aspects of the word Jwara. In Śabdakalpadruma 3.551 the etymology of Jwara is given as ज्वरति जनो धातुवैष्म्यात् । ज्वरति जीर्णो भवत्यनेन ।

This explanation is in consonance with one explained by us.

ज्वरो रोगपालिः पाप्मा मृत्युरोजोऽशनौडलकः ।

क्रोधो दशाध्वरस्वन्सी रुद्रोर्ध्वनयनोद्भवः ॥ १ ॥

जन्मांतयोर्मोहमयः संतापात्मापचारजः ।

विविधैर्नमिभिः क्रूरो नानायोगिषु वर्तते ॥ २ ॥ (A.H.Ni.2)

There are many synonyms for Jwara such as

- (1) ROGAPATIHAH / KING OF DISEASES
- (2) PĀPAMĀ / BORN OF SIN
- (3) MRITYUH / OF FATAL NATURE
- (4) OJOSHANAH / DEVOVOURING - Vitality.
- (5) ANTAKAH / CAUSING DEATH
- (6) KRODHAH / CAUSING IN RAGING
- (7) RUDRORDHVANAYANODHBVAHAH / ORIGINATING FROM THE THIRD EYE ON THE FOREHEAD OF THE LORD SIVA.
- (8) JANMANTAYOMORHAMAYAH / CAUSING CLOUDING OF THE FACULTIES DURING BIRTH AS WELL AS DEATH.
- (9) SANTAPĀTMA / OF THE NATURE ANGER.
- (10) APACĀRAJAH / BORN OF UNWHOLESOME PRACTICES.

J W A R O T P A T T I H A/ ORIGINA OF JWARA

Jwara is said to have originated from the out breath of the enraged Lord Śiva who was insulted by Dakṣa.

ETIOPATHOGENESIS<sup>1</sup>: When Vāta and other Vitia are provoked as a result of practicing unwholesome dietary etc. They enter into Āmāśaya and mixing with the thermal elements further enter into the primary food product, Rasa, causing obstruction of the opening of the channels conducting Rasa and Sweda. Overtaking the thermal elements in the stomach and dislodging the same in the periphery spread into the whole body and thus Jwara becomes manifest.

Further the types, sign, symptoms etc., of the Jwara are found in detail.

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(1)C.S.Ni. 1.20

(13) CHARDI

CHARDI meaning emesis or vomitting, is a symptom<sup>1</sup> and also a disease by itself. It is defined as expulsion of morbid matter from the stomach through the mouth. Susrta and Dallhana have described 'Chardi' as

छादयन्नाननं वेगे रक्ष्यन्नु भञ्जनैः । Mā.Ni.15.4

निरुच्यते छर्दिशिते दोषो वक्त्रं प्रधानितः । (वक्त्रादिनिश्चयः) S.S.U.49.6

Chadana and Ardhana these two actions are observed in Chardi therefore, the word Chardi is also derived by combining these two words. In as much as during vomitting the morbid matters completely feel the oral cavity and during this episode the whole body suffers spasmodic pain and the morbid matter is expelled forcefully from the mouth in the form of vomitus. Chardi is a disease of the Āntaramārga. Five kinds of Chardi are described<sup>2</sup>.

The premonitory signs of Chardi are Copius, Secretions in the mouth, feeling of discomfort in the mediaus-<sup>3</sup>tirun and aversion for food and drink. In addition to these five types 'Dourhadajā Chardi' emesis gravidarum ~~Anjajana~~ Āamaja Chardi i.e. (1) occurring in Viṣudhika/Cholera and Krimijā Chardi i.e. due to infestation by worms are also described. The prognostics and management of all these kinds are described.

Vamana is a synonym of Chardi but it <sup>main</sup> represents one of the therapy's wherein Chardi is induced with emetic drugs as a Saṃśodhana therapy for curing the diseases.

(1) C.S.Ci. 20.5

(2) C.S.Ci.20.6, A.\$3Ni. 5.30

(3) S.S.U. 49.8, C.S.Ci. 20. 6.



(14) PAKṢA VADHA

<sup>1</sup>PAKṢAVADHA or <sup>2</sup>PAKṢĀGHĀTA is name of the disease

wherein motor functions of one of the upper or lower extremities are hampered. It is one <sup>out</sup><sub>1</sub> of the 80 Vāta Vyādhi<sup>3</sup>, and classified as a disease of Madhyama Mārga. It is also known as Ekāṅga<sup>4</sup> Rogahah or simply Ekangahah<sup>5</sup>. 'Pakṣavadha' is a compound word formed as Pakṣa + Vadha. Pakṣa means one side of the body either left half or right half. Elsewhere Pakṣa also means a fortnight which is a division of time denoting 15 'Ahorātra'/Days. It is two-folds (1) Sukla/Bright (2) Kṛṣṇa/Dark<sup>6</sup>. In Tantra Yukti Pakṣa means one side of the debate. It is defined as "संदिग्ध साध्यवान् पक्षः | i.e. the premises where the thing to be proved is suspected.

By adding the word 'Vadha' which means destruction the word 'Pakṣa Vadha' is formed. It is characterised by destruction of motor functions of either left or right half of the body by the provoked Vayu. This results in destrophy of the tendons and muscles ligaments of the joints, which is characterised by disfunction pain, aphasia contraction of either of the upper or lower extremities. Thus half of the body loses its functions and sensations. As regards prognosis 'SUDDHA VĀTA HATA PAKṢA' is most formidable when Pitta or Kapha are an association of Vāyu. Pakṣa Vadha is formidable. Pakṣa Vadha of Dhātukṣaya origin is incurable. The word Pakṣa Vadha denotes a symptom wherein functions of the half of the body are lost<sup>7</sup>. Here the word Hata is derived from the <sup>8</sup>v- Hana therefore, Hana - Hata - Pakṣa Hata.

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(1) C.S.20.11, 11.49. (2) C.S.14.21, (3) C.S. 20.11.  
 (4) C.S.Ci. 18.53 (5) C.S.Ci. 28.38, 49. (6) S.S.6.5,  
 S.S.Ci. 25.29. (7) C.S.Si. 2.21. and (8) U.N.S. 2.2



(15) PARYĀYA-VĀTA

PARYĀYA VĀTA/ANYATO VĀTA it is name of Vāta disease and

these compound words are formed by prefixing the word Vata with prefixes (1) Anyato (2) Paryāya.

= (1) कुर्याद्भुजोडाति भ्रुवि लोचने वा तमन्यतो वातमुदाहरन्ति ॥ S.S.U. 6.27

= कुर्याद्भुजं वै भ्रुवि लोचने च तमन्यतो वातमुदाहरन्ति ॥ Mv. Ni. 58.18

= (2) ————— पर्यायशब्दापि रुजः करोति तं वातपर्यायमुदाहरन्ति ॥ S.S.U. 6.25

It seems that Susratacarya is ahead of others in coining new words and giving etymological explanations and derivations of many words. The present word Anyato Vata/Paryaya Vata is a good example of this. While describing and defining 'Paryaya Vāta' he says- when the morbid Vāyu causes and induces pains and aches at one time in the eyelid and at the other in the eye. Such Vata disease of the eye is termed as Paryaya Vata by its nature. He has explained the same thing in other words and has established meaningfulness of the other word 'Anyato Vāta' in the second line above.

Thus Suśrata has added one more method of etymological derivation of one word into two ways. In this disease the morbid vāyu based in the China Year Cranium nape of the nape etc., causes and induces pain in the eyelid, eyebrow and the eye. He also explains this as अन्यतः स्थितो वायुरन्यतो वेदनां करोति इत्यतः अन्यतो वातः ॥ S.S.U. 6.27 DaUhaṇṇa

In modern medicine also such pain is called as referred pain wherein the lesion is located at one place while a pain is experienced in some other nearby location.

(16) PĀNDU--ROGA

PĀNDU-ROGA- It is a compound word i.e. Pāṇdu + Roga. Pāṇdu is an adjective meaning white<sup>1</sup>. Pāṇdu also means pale<sup>2</sup> or yellowish<sup>2</sup>. Pāṇdu is also a name of one kind of Śāli<sup>3</sup>. It is also a name of a bird for Pratūda Class/Pecker type of bird.<sup>4</sup> Pāṇdu Roga is a name of disease meaning Pallor/Paleness/Anemia, which is the characteristic of the disease.

ETIOPATHOGENESIS - The pitta in Hridya provoked by incompatible heterologus diet etc., and excessive indulgence in sexual activity is pushed upwards by the mighty Vāyu reaches to the ten Dhamanies and gets lodged between Twacā and Māṇsa and vitiating Kapha, Vāyu, Blood, Skin, and flesh, imparts white, yellow, green etc., shades on the skin. Among them paleness/pallor is predominant, therefore, this disease is named so.<sup>5</sup> Five kinds of Pāṇdu Roga are enumerated they are - (1) VĀTAJA

(2) PITTAJA

(3) KAPHAJA

(4) SĀNNIPĀTAJA and

(5) MRIDABHAKṢAṆAJA./ due to pica<sup>6</sup>. Suśrta has included Mridabhakṣaṇaja Pāṇdu in Doṣaja Pāṇdu<sup>7</sup>. In other Samhitās it is described as eight fold namely the five kinds cited above and in addition the two types of Kamalas and Halimaka<sup>6</sup>. Premonitory symptoms, signs and symptoms of all

(1) S.S.33.22, S.S.Sa 6.26. (2) S.S.U. 52.9. (3) A.H.S.6.2

(4) Dh. 1.12 (5) C.S.Ci. 16.7,11., A.S.Ni. 13.3, S.S.U.44.3

(6) C.S.Ci. 16.3, A.S.Ni. 13.3. (7) S.S.U. 44.4.

these are described. The complications signs of incurability and treatment is described. In Suṣṛta<sup>1</sup> a kind of Pāṇ<sup>n</sup>du Roga by name Pānaki is described. It is characterised by burning sensation, unformed stools, yellowness of the body internally as well as externally pallor<sup>1</sup>whiteness of eyes and the eye diseases.

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(1) S.S.U. 44.12

(17) P R A D A R A

PRADARA - ~~it~~<sup>1</sup> is name of a disease occurring in women.

It is one among the diseases wherein the blood is particularly rendered morbid.<sup>2</sup> It is characterised by discharge from the

Vagina.<sup>3</sup> Etymological derivation

(1) रजः प्रदीर्यते यस्मात् प्रवरस्तेन । C.S. ci. 30. 209

(2) शुद्धार्तवस्य दुष्टार्तवस्य वाडति प्रमाणा प्रवृत्तिः ॥ S.S. S. 2.

Thus in as much as there is profuse or copious discharge

'Per Vagina'. This disease is therefore called as Pradara.

The v-<sup>4</sup> Darat - Darayati - Dīryate - Pradīryate goes to form the word Pradara. v- Darat means tearing, rupture or parting. Susr̥ta has optly pointed out the nature of Pradara by saying<sup>a</sup> excessive discharge of either the purely menstrual blood or abnormal menstrual blood means Pradara.

PATHOGENESIS - The provoked Vāyū increasing the blood in quantity having resorted to the vessles in the uterus/ Garbhasaya entering into the blood immediately increases the menstrual discharge . Thus here the menstrual discharge profusely increases in quantity by virtue of its Rasa, Like nature. Such a disease is called as a Pradara.<sup>5</sup> This Pradara classified in four types- (1) VĀTAJA

(2) PITTAJA

(3) KAPHAJA

(4) SANNIPĀTAJA<sup>6</sup>.

(1) C.S.S. 1.111, (2) C.S. S. 28.11 (3) C.S.S. 18.6

(4) U.N.S. 1.139. (5) C.S.Ci. 30.206, 208. (6) Ma.Ni.



In Pradara pains and aches in the girdle, inguinals, chest, flanks, back and the pelvic region are common.<sup>1</sup>

As regards complications debility, giddiness, fainting, restlessness, thirst, burning, delirium, pallor and Vata diseases are described.<sup>2</sup> Further signs indicating incurability are described. As regards line of treatment Pradara diseases are to be treated on the same time as that of the 'RAKTA PITTA'/ BLEEDING DISORDERS.

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(1) C.Si.Ci. 3.212. (2) S.S.Sa. 2.19,20.



(18) P R A M E H A - M E H A

The word MEHA as a verb means voiding urine. When prefix ' PRA ' is added to the v- Meha the word 'PRAMEHA' is derived. As prefix Pra denotes 'PRAKARṢA' meaning copious or profuse. The word 'Prameha' by its virtue means copious or profuse ~~voiding~~ voiding of urine. Thus very nature of disease is reflected in its name. Therefore, ' PRABHUTĀVILAMUTRATĀ ' is described as the peculiarity of Prameha<sup>1</sup>. Here word ' AVILA' is added to the word Prabhuta which means the urine in Prameha is turbid, In addition to its profuse quantity. As regards the origin of the Prameha it is said that it originated in the persons drinking the Ghr̥ta ment for oblation in the Yadnya/ Sacrifice conducted by Dakṣa<sup>2</sup>. Thus Prameha is characterised by profuse and turbid urination<sup>3</sup>. Prameha is mainly of two kinds with relation to etiological background i.e. (1) Dhatu Kṣayaja - Vata Vriddhija (2) Dosavrita Vāta Vriddhija<sup>4</sup>. In other words it respectively means Aparipakva and Santarpanaja.

SAMPRAPTI / PATHOGENESIS: In persons who practice consumption of new food grains, recently prepared wine, Guda, Jagary and other similar sugarcane products, all these ~~being~~ being unwholesome/Apathya, Vāta, Pitta, Kapha, in them remain Aparipakva. These three mix with the fats or liquids in the body and reach to the mutravaha Srotasa in the basti/Kidneys and produce Pramehas generally meaning urinary diseases<sup>5</sup>.

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(1) A.H.Ni. 10.7. (2) C.S.Ni. 8.11

(3) C.S.Ni. 4, C.S.Ci. 6, S.S.Ni. 6. A.H.Ni. 10.

(4) A.H.Ni. 10.18.19. (5) S.S. Ni. 6.4.

In Pramehas thirteen factors in the body are said to be vitiated, they are (1) RASA, (2) RAKTA, (3) MĀNSA, (4) MEDA (5) MAJJĀ, (6) SUKRA, (7) AMBU, (8) VASA, (9) LASIKA (10) OJASA, and also (11) VĀTA, (12) PITTA, (13) KAPHA. Twenty types of urinary diseases/Prameha are enumerated. Out of them ten are of the origin of predominantly vitiated Kapha. Six are due to predominantly vitiated Pitta and four are due to predominantly vitiated Vāta<sup>1</sup>. As such all the Pramehas are of 'SĀNNIPATIKA ORIGIN'. Premonitory symptoms and signs and symptoms are described in<sup>2</sup> complications of Prameha are increasing weight, pratishyāya, saithilya, laxity, anorexia/indigestion, pallor, yellowness of stools, eyes and urine, excessive appetite, pain, constipation etc., which in their order are accorded to Kapha, Pitta and Vāta, respectively.

PROGNOSIS: Ten types of Kaphaja Prameha are curable due to absence of contradiction in medication which commonly acts on the vitia and the vitiated. The six types of Pittaja Prameha can be allivated due to contradiction in their treatment. Four types of Vata Prameha are incurable due to major and extensive damages to the Kidnys<sup>3</sup>.

ARISTA LAXNANI/ BAD PROGNOSTIC SIGNS: Presence of complications, extensive / Pidaka/ diabatic carbunches<sup>4</sup>.

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(1) S.S.Ni. 6.8. (2) S.S.Ni. 6.5,10,12. A.H.Ni. 10.12,14,17  
C.S.Ni. 4.10, S.S.Ni. 27. (3) S.S.Ni. 6.8. A.S.S. 7.249.  
S.S.Ni. 6.271. (4) S.S. 33.8.

in persons with family history and genetic defect the Prameha is incurable,<sup>1</sup> Similarly a person who drinks oil in company  $\bar{\text{A}}$  with an outcaste in his dream, a person who has taken bath and dressed up himself with cosmetics and is yet attacked by flocks of flies also dies due to Prameha<sup>2</sup>. Mehana means external male genitile organ i.e. Penis, Mehana also means a herb known as ' MUSKAKAH ' ' MOKHĀ ' in Marāthi.

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(1) C.S.Ci. 6.57

(2) C.S.I. 5.17, A.S.Sa. 12.

(19) P R A V Ā H I K A

PRAVĀHIKA is name of disease meaning dysentery<sup>1</sup>.

Etymological derivation.

v- Vaha = Vāha - Pravāha - Pravāhana - Pravāhikā.

Thus the word Pravāhikā is derived from the v- Vaha-Vāhana Pra + Vāhana - Pravāhana and finally Pravāhikā. Here the v- Vaha means to flow with prefix Pra. It means to flow with intensity/Pravaha. When letter 'Na' is added to Pravāha the word Pravāhana is formed. Here the meaning changes and becomes representative of the act of Kunthanam/Nikunthanam. Nikunthanam and all these mean straining or voiding forcefully. This explains and represents the ~~xxxxxxxxxxxx~~ characteristic of Pravahika wherein the patient voids the stools predominant in mucus and or blood. Pravahana or straining being the presenting and predominant symptom of the disease. This disease is named after it.

ETIOPATHOGENESIS: In a person indulging in unwholesome dietary the provoked and increased Vāyu expells out the accumulated mucus/Balāsa by causing repeated straining. Such mucus contains little quantity of stools and it is pushed downward and voided through the anus. Pravāhikā is sub-classified in three main types in relation to the nature of etiological factors. (1) Rukṣa Prabhāvaja/Born of causes predominant in Vāyu (2) TIKṢṆA PRABHĀVAJĀ/ BORN OF causes of predominant in corrosive or irritant nature, (3) SNEHA PRAHAVAJĀ / Born of causes predominant in faty or oily substances

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(1) C.S.Ci. 19.30, S.S.U. 40, A.S.S. 6, A.H.Ni. 8., A.H.Ci.9.47  
S.S.Ci. 34.4

Others classify it as (1) Predominant in Mucus and (2) Predominant in Blood and Mucus, which respectively mean (1) Bacillary and (2) Amoebic dysentery. Pravāhikā is mostly of curable but if neglected over a long time, it becomes Yāpya. Dālhaṇa the Commentator of Suśrta regards Pravāhikā as a type of Atisāra and gives 'Niscāraka' as its name which is also a synonym for the stage wherein the quantity of stools is less.

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BHAGANDARA is name of disease. Bhaga means the anal orifice and dara means tearing therefore, a disease wherein the anal orifice is torn of is Bhagandara. This name is given after the anatomical name of the part of the body and also after the appearance of that diseased part. In Bhagandara in the beginning abscess formation takes place around the anal ring and in the muscular body of the proctum. In this stage it is called as Pidakā/Perianal abscess if neglected or not treated properly such abscess <sup>4</sup> opens on the external aspect breaking the circular sphincter muscle then it is called as Bhagandara. If such an abscess opens into the lumen of the Sphincter muscle it forms a Nādi/Fistula. If such Fistulae are many in number the condition called a ' Sataponaka ' / Multiple Perianal Fistulae. Suśrta and Dalhaga write -

ते तु भगगुदवास्ति प्रदेशादारणाच्च 'भगन्दरा' इत्युच्यन्ते ।  
अग्निनाः पिडकाः भिन्नास्तु भगन्दरा : ॥ S.S.Ni. 4.3

Thus it can be simplified that Bhagam nam Guda, Basti, Deśa, Darṇāt Bhagandaraha. Five kinds are described<sup>1</sup>.

In the Unmargi type of Bhagandara fecal matter and or urine may trickle through the mouth of a fistula. If Arsa/ Piles are present along with Bhagandara the condition<sup>2</sup> is called as ' ARSOBHAGANDARAH ' .

In the line of treatment this disease is described<sup>3</sup> as a ' Chedya Roga ' . Suśrta has recommended Agnikarma in Bhagandara<sup>4</sup>. Bhagandara should be treated right when it is in Pidaka abscess form<sup>5</sup>. Suśrta has described in detail the surgical operation of a Bhagandara. He has also recommended 'Kṣāra Sūtra' Therapy for Bhagandara.

(1) S.S.Ni.4.3. (2) A.S.Ś.U.33. (3) S.S.25.3. (4) S.S.12.10. (5) S.S.Ci. 111.

(21) B H A G N A

BHAGNA - Primarily a disease meaning fracture comes under Shalakya Tantra e.g. the Science of Surgery. Bhagna means breaking, splitting, dividing, shattering, interruption, bending, bowing, separation, fragmentation etc. Bhagna is derived from the v- Bhanja which has the same meaning as above. Etiological factors of Bhagna are a long stretched list of causes incorporating various movements and actions<sup>1</sup>.

Bhagna is two-fold (1) Saṁdhimuktam, (2) Kāṇḍabhagnam meaning dislocation and fracture in order. Further dislocation is of six kinds and Kāṇḍa Bhagna is of twelve kinds. Each of these sub-kinds are described in detail. In the Riṣṭa Lakṣaṇas again there is a long list thus proving in general formidability or ~~the~~ Kṣhṛsādhya<sup>2</sup> of the disease. Treatment in general consists in immov<sup>i</sup>lising the dislocated joint. In case of fracture i.e. Kāṇḍa Bhagnam firstly reducing it and then immobilising it is the main part of the treatment. Treatment of all 18 sub-kinds of Bhagna is detailed in the Suṣṛta Saṁhitā<sup>2</sup>. Pāka or Sepsis is said to be sign and symptom of formid<sup>a</sup>bility in the cure of a Bhagna.

The word Bhagna in general <sup>has</sup> ~~at~~ various meanings in other sciences and other contexts. But they all mean splitting or breaking into two or more pieces.

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(1) S.S. Ni. 15.

(2) S.S.Ci. 3.

(22) RĀJYAKṢMĀ

RĀJYAKṢMĀ - This is compound word formed by two words such as (1) Rājan + Yakṣman in which Yakṣman is the main word prefix by Rājan going to form Rājyākṣman which is not a single disease but a syndrome of peculiar symptoms. The word Yakṣaman also means simply a disease<sup>1</sup>, fever<sup>2</sup>, Dosa<sup>3</sup>,. But generally the word Yakṣman and Rājyākṣman are used for denoting Kṣaya-Roga.

Etymological derivation:-

= राज्ञो नाम चंद्रमसो यक्ष्मा रोग इति राजयक्ष्मा ।<sup>4</sup>  
= राजा चासौ यक्ष्मा, राजयक्ष्मा, रोगराज इत्यर्थः ॥<sup>4</sup>

This means the disease of the moon. This has been so called because after the full moon ~~xxx~~ day the moon wanes each day for fourteen days. From this waning i.e. process of Kṣaya. This disease is ascribed to the moon. ~~The~~ other meaning of the word 'Rājyākṣman' that it is the King meaning a prime disease among the diseases.

Regarding origin of Rājyākṣma the story from Mythology is given<sup>5</sup>. Syllogistically the theme of this story brings home that Rājyākṣma is unavoidable in a person indulging excessively in ~~sex~~ <sup>in</sup>sexes, and also that the properly treated this disease is curable. Rāja Yakṣmā is a disease of the nature of Ṣoṣa/ consumption/ Pthisis meaning it is of depletive

nature. The word Ṣoṣa is derived from the v- Susha- Sushyati ~~ananēna~~ <sup>शुष्यति</sup> iti ṣoṣaha.<sup>6</sup> <sup>अनेन इति शोषः / शुष्यति</sup> Ṣoṣayati<sup>6</sup> sa ṣoṣaha. <sup>शोषयति एव शोषः ॥४॥</sup>

(1) C.S.Ni. 1.5, (2) C.S.Ci. 1. (3) C.S.V.6.4

(4) A.H.Ni. 5.2,3. (5) S.S.U. 41.4,5. Dalhana.

(6) S.S.U. 41.8,9; C.S.Ni. 6.3.

→ (X) As regards etiological factors they are mainly four<sup>6</sup>

(1) सप्तधातुक्षयः (2) विषमाराधनम् (3) वातद्वन्द्वेगप्रातिघातो (4) क्षारसम्

Pathogenesis:- When the channels conducting Rasa Dhātu are obstructed by morbid elements, predominant in Kṛpā all the Dhātus dwindle away and the person is rendered thin. This can happen also in a person excessively indulgent in sex in cause of time when 'Rātas' is dwindled.<sup>1</sup>

The premonitory signs and symptoms of ~~Rajayakṣmā~~ 'Raja Yaksman' are described. Rājā Yakṣmā is sub-classified under three groups/ syndromes by grouping prominent or presenting symptoms. These syndromes are (1) Trirupahā

(2) Shadārupahā

(3) Ekādasarupahā.

Further Doṣawise symptoms, complications and prognosis are described.

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(1) S.S.U. 41.9,10.

(2) C.S.Ci. 8.46,52.

(23) VĀTAKĀNTAKA

VĀTAKĀNTAKA - Name of one out of 80 Vāta diseases.

It means sprain of the ankle joints. Vāta Kāntaka is a compound word formed as Vāta+ Kāntaka wherein Vāta means Vāyu. Kāntaka has many meanings such as <sup>1</sup>Thorn, ~~Gokantaka~~ Gokāntaka means Gokṣura which is a herb <sup>2</sup>. Kāntaka is a name of tongue disease wherein the surface of a tongue is occupied by thorn like growths. Kāntaka means a part of the body of some animals i.e. Matsya Kāntaka meaning the shell, bone, or fin of a fish <sup>3</sup>. Kāntaka also means a skin disease known as Kadara meaning formation of a corn <sup>4</sup>. This word Kadara elsewhere means a herb called Śweta Khadira <sup>5</sup>.

The Vāta Kāntaka meaning a sprained ankle <sup>kle</sup> is <sup>6</sup> enumerated in K.S. and it is not found in Caraka. The synonym of Vāta Kāntaka is khuda vāta, it is so called because its seat is Khādusākā meaning the ankle joint <sup>7</sup>. Vāta Kāntaka is created when one steps on uneven surface due to inordinate pressure on the tender, ligaments of the ankle joints. There Vāta is provoked which causes <sup>ev</sup> severe pain and swelling of the ankle joint <sup>8</sup>. As regards treatment Caraka has advised Swedana/Hot fomentation <sup>9</sup>. Suśrta has advised venisection/Sirāvyadha <sup>10</sup>. In ~~all~~ A.H. <sup>11</sup> Sirāvyadha at the height of two fingers breadth above the Kṣipra Marma.

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(1) C.S.S. 1.73. (2) Ra. 3.110,130. (3) A.H.S. 28.37.

(4) ~~Gai~~ Gai- Tika - Bhoja. (5) C.S.S.25.49. A.H.S.15.9, Ra.135

(6) K.S.S.25.19,21. (7) Madhu. Māñi. (8) S.S.Ni. 1.79.A.S.Ni.1

(9) C.S.S. 14.23, A.H.S. 17.26., K.S.S.25,19,21. (5) S.S.38.8

(10) S.S.Ci. 5.23. (11) A.H.S. 27.16.



(24) V I S A R P A

VISARPA means literary a spreading disease. It is derived from the v- स्र्, Sri - Sarpa - with Vi as an prefix to it. In the Caraka Saṁhitā<sup>1</sup> it is explained as विशेषेण सर्पति इति विसर्पः । The word 'Sarpa' has another meaning i.e. a serpent which is self explanatory.

Dallhana has said<sup>2</sup> तं सर्वतो विसरणाच्च विसर्पमाहुः ।

Here Dallhana has pointingly used the letter Ca for explaining and to emphasis the spreading nature of the disease. He says विसरणाच्चेति चकारात् नानाप्रकारं विसर्पतीति समुच्चीयते । by adding prefix Pari to S-arpa the word parisarpa is derived to indicate alround spreading nature of the disease. This word has also been used by the Suṣṛta for explaining the skin diseases marked by their spreading nature.

विसर्पवत् सर्पति सर्वतोऽयस्त्वग्रक्तमांसान्याभिभूय शीघ्रम् ।  
विसर्पः स भवेद्विकारः ॥ S.S.Ni. 5.11

While describing the spreading of the oozing pustuler - which is peculiar in the disease Parisarpa. It has been named accordingly. शर्नेः शरीरे पिडकाः स्रवन्त्यः ।

सर्पन्ति यास्तं परिसर्पमाहुः ॥ S.S.Ni. 5.12

A particular Kuṣṭha/ Dermotasis spreads in the skin, blood and flesh vitiating it like (1) in Visarpa disease. Eight types of <sup>this</sup> disease<sup>3</sup> are described in . From prognostic point of view the Visarpa in the Bahirmārga is curable, in the Antaramarga it is fatal and if it is in both the Margās it is incurable. Bad prognostic signs of Visarpa are described in<sup>4</sup>. Treatment\*

(1) C.S.S. 18.23. (2) S.S.Ni. 10.3 (3) A.S.Ni. 13.45

(4) A.S.Sa. 11.30

consists in fasting, application of Lekhana, Medicaments, administering drugs ~~an~~ of bitter taste and blood letting by appropriate method<sup>1</sup>. Suṣṛta adds that the Visarpa Saṁśodhana Cikitsā alone is beneful.<sup>2</sup>

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(1) S.S.Ci. 31.43 to 49.

(2) S.S.Ci. 17.16,17.

(25) V I S U C I K Ā

This word is also written as Viṣucikā<sup>1</sup>. Viṣucikā is a name of disease. Etymology : A disease characterised by pain in the body similar to the pain caused by pricking of needles<sup>2</sup>. In this disease of the GI-track, vomiting and diarrhoea are simultaneous<sup>3</sup>. Symptoms are fainting, vomiting, diarrhoea, thirst, pain, giddiness, cramps, <sup>yawning, burning, discoloration</sup> trembling, and <sup>of the skin</sup> angina and bursting pain in the head<sup>4</sup>. These symptoms correspond to the Vāta, Pitta and Kapha<sup>5</sup>. Bad prognostic signs are discolouration of the teeth, cynosis of the <sup>of the</sup> nails and the lips; The diminish vision, dehydration and laxity in the joints<sup>6</sup>. In pediatric patient, specific symptoms are burning and angina<sup>7</sup>. Susrta has derived etymology of Viṣucikā, Alasaḥ, Vilambikā etc., group of diseases mainly on the basis of their predominant symptoms i.e. severe pricking pains caused by extremely provoked Vāyū<sup>8</sup>.

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- (1) R.12.1,8      (2) S.S.U. 56.3,4      (3) C.S.S. 11.49  
 C.S.V. 2.13.      (4) S.S.U. 56.6.      (5) A.H.S. 11.16  
 (16) S.S.U. 56.11.      (7) Ks. S.25.26.      (8) S.S.U. 56.4

(26) S O T H A

Sotha<sup>1</sup> is name of a disease meaning swelling or inflammation. ~~In~~ In U.N.S.<sup>2</sup> Sotha is derived as follows:

क्षयति तन्नकरोतीति शोथः । शो तन्नकरणे ।

which means Sotha is so called because it causes debility or weakness. The v- So denotes weakening/debilitating.

Pathogenesis: The morbid Vāyū drags the morbid Pitta, Rakta and Kapha, out of the Siras/Vessles/Cappilaries and getting ~~encircled~~ encircled by them causes swelling in the skin and flesh. Therefore, due to accumulation and hardness such a swelling called as Sotha. In relation with particular eti/ological factors at on the basis of differences in the symptoms Sotha is sub-classified in nine types.

- (1) VĀTAJA
- (2) PITTAJA
- (3) KAPHAJA
- (4) SANNIPĀTAJA
- (5) DWANDWAJA as VĀTAPITTAJA
- (6) VĀTA KAPHAJA
- (7) KAPHA PITTAJA
- (8) VIŚAJA
- (9) ABHIGHĀTAJA.

As regards etiological factors they are of quite varied nature and extent including indogenous/Nija and also Exogenous/Āgantu causes. The premonitory symptoms

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(1) S.S.Ci. 23.8, S.S.S. 17.18,19. S.S.Ci. 23. C.S.Ci.12. C.S.Sū. 18. A.H.Ni. 13 and A.H.Ci. 17, Ks.Khil. 17.

(2) U.N.S. 2.4

(27) S H L I P A D A

SLIPADA - It is a name of a disease<sup>1</sup>. Meaning Hastipādahah/ Elephant Foot, Elephantiasis. Slipada is of the nature of swelling of the heat etc; especially the pendent organs. Madhu Kōśa Commentary quotes that slipada is so called owing to its semblance with a stone. in Slipada affected foot is swollen and becomes hard due to association of Kapha. The seat of Slipada is the sixth layer in the skin known as ' Rohiṇi '. As regards etiology this disease is rampant in the <sup>e</sup>arās with reservoirs of cold waters. Similarly, the region with cold atmosphere throughout the year. Whereever, there are vivers going slowly diseases caused by ~~Krimi~~/ Parasites. Slipada and those of the throat/<sup>are</sup> common. Slipada is <sup>a</sup>rampant in the regions through which the ~~xxxxxx~~ rivers originating in the Mahendra ranges flow. This region is between Jagannāth Puri and the Kriṣṇa River.

PATHOGENISIS:- In a person residing in Ānūpades<sup>a</sup>/ Marshy Land the Kapha predominant morbid matter gets stabilised in the region of the inguinals the thighies and below them. Then percolating in the flesh and blood. In course of time recourse in the fat and slowly creates hard swelling. Slipada is of three types- (1) VĀTAJA (2) PITTAJA and (3) KĀPHAJA. As regards prognosis Slipada standing more than a year excessively big in size resembling

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(1) C.S.S. 27.212, C.S.Ci. 12.98, S.S.Sa. 4.4 S.S.Ni. 12.10, 11 14, 15.



commonly observed are Hot touch, Pain like, Rupturing of vessels, Heavyness etc., Signs and symptoms of all these varieties ~~ninety~~ are described. The Abhighāṭaja Sotha/Traumatic inflammation occurs due to cutting, puncturing by weapon on or any sharp object. It can also occur due to frost-bite or allergens like Bhallātaka/<sup>or</sup> Māking Nut, Kapi Kaccu etc. Viṣaja Sotha/Inflomations caused by contagion with poisonous substances or creatures. In relation to the sites and cavities Sotha occurs in upper parts. When the stomach is the seat where Pakwāṣaya is the seat Sotha occurs in the chest and abdomen where rectum is the seat Sotha occurs below Pakwāṣaya. Where the whole body is the seat Sotha spreads all over the body. As regards Prognosis Sothas in the middle region of the body and in the whole body are formidable. Sotha limited to half of the body spreading upwards and with various complications is incurable. Sotha of unknown etiology<sup>y</sup> occurring in the feet kills a male patient. Sotha of the face and private organs kills both male<sup>and</sup> female patients. Sotha on the sides of the Abdomen neck, Vital spots, extensively spreading or rough to touch is incurable. Same in a child, old person, weakling is incurable. Sotha of recent origin<sup>1</sup> and unattended by complications is curable. Breathlessness, Thirst, debility, fever hicup, diarrhoea and cough are the complications of the Sotha. In some books the word 'Sophā' is used in place of Sotha<sup>2</sup>. Sophā is three-fold based on its stage such as Āmmaha/Raw, Pachyamānaha/Supporating Pakwaha/ Supporated. The word Swayathu<sup>3</sup>/Swayathuka is also used in place of Sophā.

(1) Ma.Ni. (2) S.S.Su.17.3. S.S.Ni. 10.3  
(3) C.S.S.1.110. S.S.Ci. 23.4

an - ant hill in appearance; spread over is incurable. Similarly, one which is oozing is incurable. One presenting all symptoms and in a person of ' Kapha Prakṛiti ' if predominant Kapha it is also incurable.

A further study in the direction whether the word ' ŚLATHA ' meaning lacks and the v- Śli - Śliśa - has any connection<sup>n</sup> with the etymology of the word Ślipada.

(28) Ś W Ā S A H

ŚWASA it is name of disease, wherein there is respiratory distress, word Śwāsa/Śwāsana means to respire or breath. Therefore, the disease particularised by respiratory distress is called as Śwāsa. Generally meaning dyspnoea/difficulty in breathing.<sup>1</sup> Śwāsa is also a symptom. Śwāsa is one out of eighty Vāta Diseases.<sup>2</sup> It is a disease of Āntar Mārga.<sup>3</sup> Suśrta has described Śwāsa as Mahāvyaādhīh/<sup>4</sup> Major disease. It is also described as Śighrakāri/ Acute disease. A long list of etiological factors including Abhishyandi food and drinks, exercise, exertion, incompatible food, and drinks various pollutants like smoke, dust, particles etc.,<sup>5</sup> are the causes of Śwāsa. Śwāsa may be a complication in other diseases.

PATHOGENESIS:- The Udāna Vāyū located in the chest enters into the Prāṇa Vāha Srotasa/ Trachea and Bronchie where it gets/provoked and dislodges Kapha and causes Śwāsa.<sup>6</sup> Suśrta says excessively provoked Prāṇa Vāyū causes Śwāsa.<sup>7</sup> Further he says Prāṇa Vāyū becomes morbid, goes upwards and along with Kapha causes Śwāsa.<sup>8</sup> Śwāsa is sub-classified under five heads - (1) Kṣudrah (2) Tamakaha (3) Chinnaha (4) Mahān and (5) Urdhwaha. Pratamaka Śwāsa is a type of Tamaka Śwāsa.<sup>9</sup>

(1) S.S.U. 55.5, S.S.U. 6.24, S.S.Ni. 16.61, C.S.Ci. 30.41.

(2) K.S.S. 27.19, 29. C.S. S. 1.108. (3) C.S.S. 11.49. (4) S.S.U. 51.5.

(5) S.S.U. 51.3. (6) C.S.Ci. 17.17. (7) S.S.Ni. 1.13, 14.

(8) S.S.U. 51.4. (9) C.S.Ci. 17.63, 64.

(29) S U R Y Ā V A R T A

SURYĀ VARTĀ - is name of disease. It is one <sup>4</sup>out of eleven disorders of the head. <sup>1</sup>v— Vrita = Varta - Āvarta - Suryā Varta, thus this name of disease is derived from two words - Surya and Āvarta. In naming of this disease the basis is its relation with the upward rising of the Sun. It is explained that Vāyū along with Pitta creates throbbing pain in the temples, eyes, eye-brows, and the forehead. This pain particularly begins at the Sunrise and increases continuously till the Mid-day. Pain is more apprehended by a hungry patients. After the Mid day i.e. when the Sun starts declining the pain also correspondingly declines. There is relief some time with hot measures and other times with cold measures. Some authors ascribe that when Vāyū is associated with Pitta there is relief with cold measures and when Vāyū is associated with Kapha there is relief with hot measures. Brinhan type of Nasya is useful<sup>2</sup>. Other treatments are Nasya - i.e. Nasal medication, Lepa, i.e. local<sup>a</sup> application or smearing, Pariṣeka, i.e. Showring of medication. ' Kavalagraha ' i.e. holding medications in the mouth and Śirobasti<sup>3</sup>. Suryā Varta is name of herb also known as Aditya Bhaktā. In common this is called Sun flower which also reacts to the rising Sun and follows it by turning itself and keeping its face towards the Sun.

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(1) C.S.Ci. 9.79,80,81. (2) A.H.S. 20.3. (3) R.11.52,57.

Kṣudra Śwāsa is curable. Tamak is formidable, Mahān Urdhva  
 and the Chhina attended with all symptoms are incurable.  
 Tāka Śwāsa of recent origin in a strong person is curable.  
 Prognosis and the treatment of all Śwāśādiseases are  
 described.



The word Hikkā meaning Hicup. In this disease the Vāyū associated with the Articulations like Hik-Hig, destroys the <sup>v</sup>vital Prāṇās, therefore, the physician call it Hikka i.e. Hicu-p. Suṣṛtācārya has derived this word from the v— Himsa meaning harm or distruction. This different derivation is closer to etymology but it derivates from the system of Pāṇini. The v— Hikka is more closer to the clear articulation and it is <sup>Ubhayapadi Dhātu</sup> of the Prathama Gaṇa. But Suṣṛtācārya had used it confounding it to be a Dhātu of Daṣama Gaṇa, whereas it is a Dhātū of Prathama Gaṇa.

आयम्यते हिक्कलोऽङ्गानि यस्य हाष्टिस्त्र्योर्ध्वं ताम्यते यस्य गाढम् ।  
क्षीणोऽन्नादिह कासते यच्च हिक्का तौ व्यावर्त्यो वृत्तयोर्द्विक्रमो ॥  
S.S. 4.50.1

This statement of Suṣṛtācārya established that he was quite conversant with the Hikkā Dhātū. Therefore, by prefixing 'a' Pratyaya to the clearly meaning Hikka Dhātū the word of feminine gender. Hikkā is derived. But discarding Hikkā Dhātū associated with the word Hikkā Suṣṛtācārya has derived the word Hikkā from the Himsa Dhātū meaning harm or destruction. In this Suṣṛtācārya has taken support of the methodology of Etymological derivation and discarded the same of grāmmer. While explaining the whole derivation, therefore, the Commentator Dallhaṇa has remarked here saying पुष्पोदरादित्वाद्भ्रूयसिद्धिः ।  
The Commentator of Amar Kosa Sri Bhanuji Diksita has basically accepted both the meanings of the word Hikka viz; unmanifest word/ articulation and harmful or destructive.

= हिक्क अव्यक्ते शब्दे (श्वादयः) गुरोश्च हतः इति अः।  
 यदा हिक्कयते । हिक् हिंसायाम् (पु. अ. से.)  
 पचाद्यच । अूर्ध्वे वातप्रवृत्तौ शब्द विशेषः । अमरकोष ३.५८

= मुहुर्मुहुर्वयिरुदेति सस्वनो  
 यकृत्प्लिहा न्नाणि मुखवादिवाक्षिपन् ।  
 स घोषवानासु हिनस्त्यसून् यत-  
 स्ततस्तु हिक्केति भिषागभिरुच्यते ॥ S.S. 4.50-6

meaning the Vayu comes upward recurrently with audible articulation and causing spasm of the liver. The spleen, the intestines and the mouth. Whereas such resounding Vayu instantly causes harm/destroys vital life force, it is called as Hikkā/Hicup by the Physicians. Because it produces the sound such as Hig/Hik. It is known Hikka/Hiccup by experts in Lexicography.

B) TERMS DENOTING  
SYMPTOMS

LAKṢANĀNI

B) LAKṢNĀNĪ.

The second group of words illustrated here is of Lakṣṇās/Cinnhās meaning signs & symptoms of disease. As such the branch of medicine, dealing with these is the symptomatology. Knowledge or information of diseases is obtained by five factors they are

निदानं प्रवरुपाणि रूपाण्युपरायस्तथा संप्राप्तिश्चेति विज्ञानं रोगाणां पञ्चधा स्मृतम्  
G.S.Ni.

Thus (1) Etiological factor.

(2) Premonitory signs & Symptoms.

(3) Signs & symptoms.

(4) Therapeutic Test.

and (5) Pathogenesis are extremely helpful in knowing disease.

Out of these in this subsection our theme is No.2;3 cited above.

Various words are used in the sense of sign or symptom i.e.

Cinnha, Lakṣaṇa, Linga, Ākṛti, Sansthāna, Vyanjana, Rūpa.

In this sub section an attempt has been made to explain etymological derivation of some selected lakṣaṇās. These words are selected in random.

(B) L A K S N Ā N I.

(1) Ā T O P A

(2) Ā D H M Ā N A

(3) Ā N Ā H A

(4) L I N G A

(5) Ṣ U L A

(6) S P H O T A



(1) A T O P A.

Atopa - this symptom is occasionally confronted especially in diseases of the organs in the abdominal cavity. Atopa means

उदरे गुडगुडशब्दः 1. /barborismus. Other meaning is उदरापूरः 2.

that is complete filling of the stomach. Atopa means नाभेरधो

3. मंदस्तेचरपयुक्ता, which means mild distension of the abdomen below

Umbilicus. It also means इषित सशब्द माध्मानं । 4.

i.e. slight distension with barborigmi. Atopa also means

वातादीनाम प्रवृत्तिः 5. which means constipation of flatus, urine, & stools. Atopa also means रुजापूर्वकं क्षीभिः 6.

which means abdominal discomfort preceded by pain or colic.

Lastly Atopa means Kṣobha i.e. distress, discomfort, distension due to gas.

(1). C.S.Ni. 8.6

(2) S.S.U. 42.8

(3) A.S.Ni.11.

(4) S.S.15.15

(5) S.S.K. 1.42

(6) S.S.Ni.9.20

(7) A.H.S. 28.8

(2) ĀDHMĀNA.

Ādhmāna it is a symptom again described occassionly in the

diseases of abdominal organs.<sup>1</sup> Ādhmāna means उदरे वायोरतीवसंचयः।  
अनिल पूरणम्।  
which means excessive collection of gases in the abdomen.

Ādhmāna is also Vāta disease.<sup>2</sup> It is characterised by  
distention of abdomen excruciating colic barborigmi etc.

Vagbhata has described this condition as Ānāhā<sup>3</sup>:

Management- fasting, foamenting with palms/Pāṇi tāpaḥ. Insertion  
of suppositories, administering digestive and stomachic medicines,  
Enemas/Basti.

The food should be given/following the fasting, which should  
contain items dressed with stomachics like Jirakādi/cuminseeds.

The word Ādhmāna is derived from the V-----  
Dhma -Dhmāna- Dhmāta-Ādhmāna.

The V-----  
Dhma and the word Dhmān mean distending by blowing in air.

†

(1) C.S.S . 26.102 (2) S.S.Ni.1.88 (3) A.H.Ni.11.60

(3) Ā N Ā H A.

Ānāha - The word Ānāha literary means <sup>1.</sup> Sthaulyam/thickness/ or fatness. It also means -<sup>1.</sup> Parīṇāha i.e. Circumference/ inflation. Ānāha is a symptom observed in the diseases of the organs in the abdominal cavity.

Ānāha means उदरस्याध्मानं वायुनापरिपूरणम्<sup>2.</sup> i.e. distention of abdomen as a result of gases. As a disease <sup>3.</sup> Suśrta has described it as slowly accumulating Āma or stools getting constipated by the Vāyū coming upwards results in constipation, and its called Ānāha. <sup>4.</sup> Caraka has defined the same as a person in whom the provoked Vāyū collects in the large intestine & neither moves below nor above such a person suffering from Ānāha is of <sup>5.</sup> two kinds (1) Puriṣaja & (2) Āmaja. Line in <sup>6.</sup> treatment in short is hot fomentation & digestive ~~modification~~ medication, suppository, & enemas. The word Ānāha is derived from the V<sup>-----</sup> Nada- Nada. meaning Vāyū. Naddha- meaning obstructed Vāyū --- Ānaddha meaning specifically obstructed from all sides. Thus the word Ānāha means a condition of distention of abdomen by the obstructed Vāyū.

(1) A.H.S. 25.14 (2) C.S.V. 2.7 (3) S.S.U. 56.20,21.

(4) C.S. 18.32. (5) S.S.U. 56.21,22,23 (6) S.S.U. 56.24,25.

(4) L I N G A

LINGA- This noun and symptom is derived from the v-  
Linga meaning to go. LINGAYATI, to paint variegate, to change  
or inflict a noun according to gender. Linga means a mark,  
a spot, sign, token, badge, emblem, characteristic proof,  
evidence, the sign of gender of sex. Organ of generation,  
in variable mark, inference, conclusion, reason and indication.  
The synonyms of the word Linga are Akraṭih form/ Laxanam, sign  
Chinham, Symptom. Sansthānam, Vyanjanam, differential mark  
Rupam i.e. Sight etc., as explained in Caraka<sup>2</sup>, And Aṣṭāṅga  
Sangraha. Many words are formed by affixing and suffixing this  
word e.g. 'Linga- Nāṣa' is an eye disease denoting cataract.  
' Lingaja ' a herb or plant known as Lingini or Shivalingi.<sup>3</sup>

In other branches of Āyurveda this word ' Linga ' has  
various meanings e.g. in Rasa Śāstra Pārada - e.g. Mercury/  
Quick Silver is described as the Virya or Semen Lord Shiva  
whereas Gandhaka or Sulphur is set to be as Rajasa or Puspan  
of the Lordess Pārvati. All this means that a compound of  
Pārada and Gandhaka called as Kajjali is the base and or  
cause of all the medicinal products. Even the production of  
this Kajjali is processed in the mortar representing the  
Vagina by to and fro rubbing movement of the paste represent-  
ing the Penis.

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(1) Ma.Ni. Commentary.

(2) C.S.Ni. 1.9, A.S.Ni. 1. C.S.Ni. 1.6

(3) R.N.Pariṣiṣṭa ( 3.17 )

(5) S Ū L A  
 शूलमिव करोति आचरति वा इति शूलः। शूल्यति असौ शूलः।<sup>4</sup>

This term is both a symptom as well as disease. As a symptom it means a symptom of provoked Vāyū based in marrow and the bones.<sup>1</sup> It basically means pain which has provoked Vāyū as its main cause. Suṣṛta describes it<sup>2</sup> as a disease that a patient suffering from Śūla exhibits pain simulating, bursting of a cone a background behind occurrence of this disease has also been narrated. In the olden times the raged Lord Śaṅkara threw his weapon a Triṣūla for destroying 'Madana' the lord of sex. Beholding that fatal weapon Madan overwhelmed by fear and entered into the body of Viṣṇu. As a result the Triṣūla weapon went for destroying the Viṣṇu whereupon he warded, it off on the ground with his grace. After that having entered into the body made<sup>up</sup> off Pañca Bhūtās and vitiating it. The disease called Śūla was created<sup>3</sup>. The etymological factors of Śūla are wide spread. They are also described in Suṣṛta Uttara Sthāna ( 42.77 to 80). There are seven kinds of Śūla or pains out of them Pariṇāma Śūla is of seven kinds. Details of Vātaja, Pittaja, Kaphaja and other Śūlas are described in detail. In reality the word Śūla represents the pain or suffering similar to that caused by pricking of a needle or piercing by a sharp conical object mainly thrust into the anus. Which is listed a

' Sadyāḥ Prāṇa Hara Marma '. Out of all Śūlas Pariṇāma Śūla is of prime importance which means epigastric colic owing to a gastric or duodenal ulcer. Some symptoms may puzzle<sup>33</sup> the physician as to whether the Śūla is originating as the

(1) ~~Ex~~ C.S.Ci. 28.33 (2) S.S.U.42.81

(3) Ma. Ni. 4 C. S. S. 14.13



result of gastric ulcer or duodenal ulcer. This Sūla or pain summons immediate and emergent treatment which by Suṣṛta is summarised as emmersion, fasting induction of Sweat digestion, suppositories, caustic powders, tablets killing the pain.<sup>1</sup>

इति सुश्रुतस्य स्फोरनवत्तस्य यस्मात्तीव्राण्य वेदनाः।

शूलोत्सक्तस्य लक्ष्यन्ते तस्माच्छूल मिहोच्यते ॥ S.S.U. 42.145

(1) S.S.U. 42.145

(6) S P H O T A

SPHOTA means bursting, splitting, rupture, parting, breaking, opening ( of an abscess ). The word sphota is derived from the ~~sigm~~ v- Sphut- Sphuta, means manifest/अभिव्यक्त/ Abhivyaktam/ developed/ Vikasitam<sup>1</sup>. Thus from the v- Sphuta - Sphutana - Sphutita - Sphota is derived. As a symptom it comes in Suṣṛta<sup>2</sup>, Caraka, Aṣṭāṅga Hṛdaya, Aṣṭāṅga Sangraha and Kāṣyapa Samhita and other books also. By adding the prefix VI to the v- sphota word Visphota is formed. It is name of a type of Kuṣṭha which is predominant in Pitta and Kapha. It is characterised by multiple Visphotās/ Abscesses<sup>3</sup>. Visphota also means a minor disease/Kṣudra Roga<sup>4</sup>. Visphotaka is also a minor disease/Kṣudra Roga, attended by multiple irruptions<sup>5</sup>. Sphota means fissuring of the skin of Palms and Soles, when some irritants, corrosives or poisonous substances come in contact with the skin or other body parts, they immediately cause creation of Sphotas e.g. Bhaḷlātaka/ Mārking Nut<sup>6</sup>. Therefore, a marking nut is also called as a ' Sphotabījaka'. Similarly, multiple sphotas/blisters arise due to contact with Luta/Spider. One herb is also called as Sphotalata and the expressed juice of the leaves if used as ear drops, when there is discharge from ear. Therefore, it is called as Kārṇasphotā/Kānaphodi<sup>7</sup>.

(1) S.S.45.193,194. (2) S.S.Ni.5.24, S.S. 45.12, S.S.Ni.16.37 S.S.Ni. 15.10. S.S.U. 43.6. C.S.S.17.58, 5.92, 13.35, A.H.S. 7.19. A.S.S. 28.26, Ks. 20.6. (3) C.S.Ci. 7.30. (4) A.S.U.36. (5) C.S.Ci.12.90, C.S.S.26.102. (6) ~~Ra.~~ Ra. 11.201. (7) Ra.Pari.3.41.

C) NAMES OF MEDICINAL  
SUBSTANCES

DRAVYA - NĀMĀNI

(C) NAMES OF MEDICINAL SUBSTANCES/ DRAVYA NĀMĀNI.

Medicinal substances have an exclusive place in the subject of medicine. As such the art of healing is described as having four sub supports or pādās. In order of importance also medicinal substances occupy second place. Carakācārya has said that there is no substance which cannot be used as medicine or a therapeutic agent or in other words all the substances have a potential to be employed as therapeutic agents. Caraka himself has taken account of all the entities/padārthās. He has enumerated six categories or classes of Padārthās, out of them ' DRAVYA PADARTHA ' is the first category consisting of nine DRAVYA PADARTHAS, they are

स्वादिन्द्रियात्मा मनः कालो दिशश्च द्रव्यसंग्रहः । C.S.S. 1. 48 .

Thus (1) EATHER

(2) AIR

(3) WATER

(4) FIRE

(5) EARTH

(6) ĀTMANA

(7) MANAS

(8) TIME and

(9) SPACE

are the nine Dravyas. Beyond this there is no Dravya. Cikitsa or treatment of disease basically means restoring the imbalanced condition either by adding or omitting particular qualities and thus using appropriate substances endowed with those qualities. Thus in short the art of healing can be called as setting a war among the qualities.

(1) A.H.S. 1. 26

(2) C.S.S. 1 ; A.H.S.

जगत्त्रयेव मनोऽप्यधमं न किञ्चिद्विद्यते द्रव्यम् ।

(C) D R A V Y A N Ā M Ā N I

- |                |                   |
|----------------|-------------------|
| (1) Ativiṣā    | (16) Punarnavā    |
| (2) Apāmārga   | (17) Bakuchi      |
| (3) Amṛta      | (18) Bibhitaka    |
| (4) Āmalaki    | (19) Bhanga       |
| (5) Āragwadha  | (20) Bhallātaka   |
| (6) Āsava      | (21) Bhringaraja  |
| (7) Ausādhi    | (22) Rasona       |
| (8) Kapikaccu  | (23) Vaca         |
| (9) Kāla       | (24) Vatsanābha   |
| (10) Kushmāṇḍa | (25) Vāsā         |
| (11) Kṣāra     | (26) Vishatinduka |
| (12) Khadira   | (27) Vrintaka     |
| (13) Gokṣura   | (28) Sunthi       |
| (14) Citraka   | (29) Haridra      |
| (15) Nimba     | (30) Haritaki     |



(1) ATIVISĀ

ATIVISA is the name of herb from the Aconitum -  
Hetero-Phylum.

विष्ठा त्वति विष्ठा विश्वा शृंगी प्रतिविष्ठा रुणा ।  
शुक्लकन्दा चोपविष्ठा शृंगुरा घुणवल्लभा ॥ B.P.

Thus Ativiṣā has many other names. Ativiṣā itself  
so called because though it is from the class of poisonous  
herb, it is non poisonous itself.

अतिक्कन्ता विषं या सु सा ।

Śukla~~k~~andā because this bulbous root is white in colour.  
Bhangūrā because it is very brittle and can be broken into  
pieces easily. Ghuṇavallabhā - Ghuṇa means a particular insect  
and Vallabhā means favourite. Ativiṣā is so called because  
it quickly affected by the insects. Kāśmīra because it is  
produced in the ranges of Kāśmīra valley. Śiṣu Bhaisajya -  
Ativiṣā is particularly useful in pedatric patients.

Ativiṣā is included under Arṣoghna, Lekhaniya, Pippalayadi,  
~~Vaṣa~~ṭṭi and Mustādi classes. Ativiṣā is boiled in the expressed  
juice of fresh cowdung and rendered free of impurity. It is  
mainly used in powder form and is extreemly useful in common  
colds, cough, poisoning due to rats and in children for fever  
cough, vomitting and diarrohoea. These are common conditions  
in pedatric patients. It is one of ingradients of Bāl-catur  
bhadra a medicine to be administered to the infants as a  
prophylactic for common illness. There is another herb by  
name PRATIVIṢĀ but it is black in colour. It is exactly similar  
in action with Ativiṣā.

(2) APĀMĀRGA

Apāmārga is a name of herb known as Chafftree. In Śabdakalpadrma this word is derived as follows:-

अपामार्गः अपामृज्यते रोगो दूरी क्रियते अनेन ।

अप + आ + मृज करणे घञ् । वृक्षविरोधः

= अपामार्ग औषधीनां सर्वसामेक इहशीति । A.V.

Thus Chafftree is appropriately named after its prominent property. Apāmārga has other names such as Śikhari, because its compound flower resembles a cliff. Adhaha Śalya Chafftree has small form like growth on the stem and they bend downwords. Mayūraka, the flowers of Chafftree resemble with plume of the peacock, because it is moseic in colour. Kharamanjari the bunch of flowers being rough to touch. Pratyaka Puṣpā has the same meaning as Adhomukhapushpa. Kinihi because it healls Vraṇa/Ulcers.

The whole plant of Chafftree is used. Apāmārga Kṣāra<sup>of</sup> an alkali rich/in potash is obtained from the ashes of Chafftree. According to Materia Medica Apāmārga falls under four groups:

- (1) Sirovireṇan,
- (2) Krimighna.
- (3) Vamanopaga.
- (4) Arkādigaṇa.

(3) A M R T Ā / G U D Ū C Ī

The question of the plurality of names of a medicinal herb could be given due consideration. This would be illustrated by the following account of Guduci. The terms describing <sup>Amṛtā</sup> Gudūci are:

- (1) Amrita, Amṛta-vallari, Some, Somavalli; These terms refer to the fact~~h~~ This plant grows whenever it is planted and does not die.
- (2) Chinna, Chinnaruha, Chinnoḍhava refer to its capacity to grow even if it were cut to pieces.
- (3) Kundali, Mandalika, Cakralaksanika refer to the circular ring like or wheel ~~lk~~ like appearance of its cross section, and also the way of its growing <sup>sp</sup>irally around the stem of the supporting tree.
- (4) The terms Gudūci, Madhuparṇi, devanirmīṭā, Viṣalyā Candrahāsa etc., are more general and may be true of any other plant also.
- (5) The expressions like Vatsādani, Jivanti, Tantrika, Rasayani, Vayasthā, Dhirā refer to the therapeutic properties of these plants and some of these at least need an explanation from physicians after due verification. From the above, it may be safely argued that the etymological-cum-medicinal aspect, if brought to bear on a number of Synonyms denoting a particular medicinal plant will be a far fetched-one and as such will not help us to solve the problem. However, the

Commentators like Cakrapāṇi and Daḷlhaṇa take meticulous care in bringing out the significance of a number of terms of medicinal plants whenever the same throws useful light both on the identity of herb and formocognosycal detection followed by therapeutic views.

(4) Ā M A L A K Ī

Āmalakī is a herb commonly known as Emblic Myrobalhan. There are three varieties of Myrobalhan. The names of other two are Chebulic Myrobalhan/Haritaki and Beleric Myrobalhan/Bibhitaka. All these three are commonly known as Triphala/ Three Myro-balhans. The other two will be treated in the coming pages.

Āmalakī is a herb of prime importance in Āyurvedic Materia Medica. It has prophylactic and curative properties and is widely used. It falls under

- (1) Vayasthāpana
- (2) Virechanopaga
- (3) Triphalā and
- (4) Paruṣakādi Groups.

Out of six tastes Āmalakī has five tastes except the salt ~~salt~~ or Saline Taste. Therefore, Āmalakī is also known as PANCARASĀ due to this richness of properties. Āmalakī is Tridoṣajita.

हान्ति वातं तदम्लत्वात् पित्तं माधुर्यं शैत्यतः ।  
कफं रुक्षं कषायत्वात् फलं धान्यान्निदोषजित् ॥ भा.प्र.

Thus in short Āmalakī is a panacea. It is also known as DHĀTRĪ the word meaning a wetnurse. It is suggested by this name that Āmalakī takes care of a patient just as a wetnurse, that of an infant. It is also known as Vayasthā because when used by Rasāyana method the aging effects are



delayed and thus such a person grows in age but looks younger. It is also called as Vayasyā. Vayasyā means a friend; because Āmalaki is beneful and benevalent lika a friend, it is called as Vayasyā. Āmalaki is rampently used as an ingradient in many Rasāyana Kalpas; such as Cyavanaprāṣa, Brāhma Rasāyana, Dhatri Loha, Dhatri Rasāyana ~~Atx~~ Dhātri Leha etc. It is mainly used in debelity, consumption, Marasmus; Caraka has quoted Āmalaki along with Nishe/ the two turmeries as the foremost medicine in the urinary disorders/ Meheṣū.

(5) ĀRAGWADHA

Āragwadha is name of tree commonly known as DRUMSTICK or Purging Cassia. In Materia Medica Āragwadha falls under many groups such as :

- (1) Kuṣṭaghna
- (2) Kaṇḍughna
- (3) Virechana
- (4) Tiktaskandha
- (5) Āragwadhādi
- (6) Shyāmādi, and
- (7) Adhobhāghara.

Botanically it comes from the family known as Cassia Fistula. There is a range of names for Āragwadha. Word Āragwadha itself means one which destroys diseases. Rājavrikṣa indicates regal beauty of Āragwadha, especially when it is in bloom. It is called Shampaka because the fruits/pods of Āragwadha are beneful in effect. It is called Caturangula because the segments on the pods are approximately four fingers in length. It is called Ārevata because it expells out morbid matters. Vyādhighata means destroying disease. Kritmāla means one which is decked with chains/garlands of flowers. Suparnaka means having the flowers of golden colour. Dīrghaphalā means having long pods. Swarnabhūṣaṇa means one which is decked with golden flowers.

Āragwadha is the foremost among harmless laxatives.<sup>1</sup>

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1. C.S.S. 25.40.

Cold or hot infusion prepared from the innerbulk of  
Āragwadha pods is always wholesome in fever. Āragwadha  
is a member in many medicinal compounds such as Āragwadhādi  
Taila, Leha and Ariṣṭa.

(6) ĀSĀVA

आसवः पुं. आस् + सुञ् + अप मध्यविशेषः । S.K.D. 1.197

Āsava - from the word 'Āsuta' the word Āsava is derived. Asavan is an action meaning fermentation. Āsuta is defined as :

= (१) शुक्लं संधितं कंदादिकम् चिरकाठावस्थानादमीश्रुतं कंदादिशुक्लं शुभ्रं आसुतमुच्यते ।<sup>1</sup>

= (२) संधानान्चिरकाठाममासुतं परिकीर्तितम् ( हेमाद्री )  
putting bulbs, roots etc., in a mixture of water and jaugary, pot containing this is placed in the heap of grains, in course of time this mixture turns saur. This saur liquid is called Sukta. Āsuta is so called because it becomes saur due to fermentation over a long time. Āsava means a medicinal preparation containing innately born alcohol due to process of fermentation occurring in it. For preparing Āsava various medicinal substances, their decoctions and jaugary are mixed together, and the powder of the flowers of Dhātaki/Madhuka. Downy Grislea, Mowha is mixed into it, and it is stored over a long time due to fermentation, the whole mixture turns into Āsava.<sup>2</sup>

यद् पक्वौषधान्बुध्यां सिद्धं मद्यं स आसवः ।<sup>3</sup>

Āsava is the alcohol which is obtained by mixing of raw or uncooked plants etc., in water when alcohol is obtained by distillation of a decoction etc., is called Ariṣṭa. There are nine sources of the Āsavas, they are -

1. C.S.S. 27.284.

2. A.H.S. 5.78

2. S.C. 6.21.

3. Sh. S.Mk. 10.2

- (1) Dhānya.
- (2) Phala.
- (3) Mula.
- (4) Sāra.
- (5) Puṣpa.
- (6) Kāṇḍa.
- (7) Patra.
- (8) Twaga, and
- (9) Sugar.

There are ~~six~~ Dhānyāsava, twenty six Phalasavās, eleven Mūlāsavās, twenty Sārasavās, ten Puṣpāsavās, <sup>four Kāṇḍāsavās</sup> ~~two~~ Patrāsavās, four Twagāsavās and one Sharkarāsava. Thus altogether there are eighty four Āsavās.<sup>1</sup>

Names of some Āsavās are as follows:-

- (1) Kumārī Āsava.
- (2) Drakṣāsava.
- (3) Lohāsava.
- (4) Uṣīrāsava.
- (5) Candanāsava.
- (6) Patrāṅgasava.
- (7) Pancakolāsava.
- (8) Daṣamulāsava.
- (9) Bhallātākāsava, and
- (10) Pippalyāsava.

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1. C.S.S. 25.49



(7) A U S A D H I

The word Auṣadhi has its origin in the v-ओषधी

१. ओसो नाम रसः अस्यां धियते इति ओषधीः।<sup>1</sup>

२. ओषो दीप्तिर्वा धीयते अन्न इति ।

३. ओषधम् द्रव्य संयोगम् ब्रुवते दीपनादिकम् ।

Oṣa means Rasa/Sap/Juice/Taste now a substance which is <sup>end</sup> endowed with this Rasa is called Oṣadhi.

The v- Oṣa means heat/thermal element one which is endowed with such Oṣa is Oṣadhi. The word ओषधम् implies combination of substances having properties such as Dīpana/Stomachic etc., meaning a medicine. Thus the word Auṣadha is etymologically derived which means any substance/Padārtha used in Cikitsā/Treatment is Auṣadha<sup>2</sup>. Auṣadha means an instrument or measure or agent which a physician employs for restoring balance among the body elements. Information and knowledge about herbal etc., Substances is available from the cowherds shepherd, hermits, hunters, natives of forest etc. Auṣadha is classified in two types as (1) Urjaskaram<sup>3</sup> meaning supplying energy in form of calories and (2) Rogaghnam<sup>3</sup>/Cūratīve of diseases. This classification is done on the basis of pradhānāntas as such each of them is endowed with both the qualities. Out of them Urjaskara is twofold i.e. (1) Rasāyana (2) Vājīkaraṇa. Similarly Rogaghnam is also twofold Rogapraśamaṇa and (2) Apunarbhavakaram<sup>4</sup>. Auṣadha is again twofold (1) Dravyam (2) Adravyam - Dravyam is of three kinds (1) Bhaum (2) Audabhidam (3) Jāṅgamam. Adravyam is manifold such as fasting/upavasa.

(1) K.S.Khi. 3.27

(2) C.S.Vi. 8.87

(3) C.S.C. 1.4

(4) A.S.S. 12.3

Anila, Ātapa, Chaya, Mantra, Bhaya, ~~Ā~~ Trāsana, Samvāhana etc. Auśadha is again classified as Daivavyapāśrayam and Yuktivyapāśraya. Some others add Satvāvajaya also. The diseases are twofold (1) Santarpanaja/ due to over feeding (2) Apatarpanaja/ due to deficient feeding. Therefore, their medicines are also two fold (1) <sup>1</sup>Samana/counter acting and (2) <sup>1</sup>Śodhana/ Expelling out of the body. Out of them <sup>1</sup>Samana is of seven kinds such as ~~xx~~ Marutātapa etc.<sup>1</sup> <sup>2</sup>Śodhana - Pancavidha Śodhana Prakāra etc. Thus foremost among <sup>1</sup>Samana are TAILA, GHRITA, MADHU, for VĀYŪ, PITTA, and KAPHA respectively. The foremost among <sup>1</sup>Śodhana are BASTI, VIREKA, and VAMANA for VĀYŪ, PITTA and KAPHA respectively.

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(1) A.S.S. 12.5

(2) A.H.S. 1, 14.

(8) K A P I K A C C H U

Kapikacchu is name of Creeper known as cowhage Plant in English. It falls under (1) Balyagana

(2) Vata Saṁśmanagana

(3) Vidārigandhādi, and

(4) Madhurskandha

in Materia Medica.<sup>1</sup> It comes from Leguminosae family. It is called Kapikacchu because contact of the hairs on the pod causes Kandu/Pruritus. Ātmaguptā means self protected by its hair. Rishyaṁ Proktā means having like a bear. Markati means having hair like those of a monkey. Kandura means producer of pruritus. Adhyandā because the seeds are oval in shape like an egg. Dusparshā means causing pain on coming in contact. Pravriṣa-Yanā because the pod becomes ripe in pravrit/premanson. The hair on the pods when used internally act as Anthelmintic. The seeds are highly Aphrodisiac. A cotton swab soaped in decoction of the roots kept in a laxvagina brings about contraction. The seeds act as tonic and prescribed in debility and marasmus. The seeds are used in Vānari Gutikā, Mashabalādi, Pācana; Kapikacchu is commonly found all over India in hot zones. Vegetables and ~~pickles~~ pickles are prepared from the pods of Kapikacchu.

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(1) B.P.

Kāla - With reference to context we are taking account of the Kāla as a Dravya. As already pointed out Caraka has classified all the entities in the six categories, by name Padārtha. Out of them Dravya Padārthas are enumerated as nine. They are Panchabhūtās and Dik, Kāla, Ātman and Mānasa. Further classification of these Dravya Padārthas is done as Mūrta and Amūrta Dravyas. Kāla is an Amūrta Dravya. Therefore, it is VIBHU, EKA and NITYA meaning Omni present one and iternal. According to another classification Kāla is Karaṇa or Nitya Dravya. This is supported by Suśrūtās<sup>1</sup> statement in relation to the word Prakriti wherein he has listed eight entities as Prakriti meaning the origin or source. Thus Kāla is ever present and also ever lasting. The word Kāla is etymologically derived and explained by many many ways for example :-

- = (१) संकलयति कालयति वा क्षतानि इति काळः ।
- = (२) कलयति संक्षिपतीति वा काळः ।
- = (३) काहयति मृत्युसमीपं नयति इति काळः ।
- = (४) सुखदुःखाभ्यां क्षतानि योजयति इति वा ।

The meanings of these are self explanatory. Though Kāla is called as beginning less and endless/Anādi, Ananta. Phillosophically it is not true because Maharsi Patanjali while defining Isvara has said

स तु रूपाणामपि गुरुः काळेन अनवच्छेदात् ।

- 
- (1) स्वभावमीश्वरं काळं सहच्छां नियतिं तथा ।  
परिणामं च मन्वन्ते प्रकृतिं पृथुदर्शिनः ॥ S.S.Sv. 1. ॥

Thus it is pointed out here that Almighty Iswara is unconditioned by Kāla or in other words it can be inferred that the Kāla is conditioned by Iswara. In Padārtha Vidnyana Kāla is defined as :

अतीतादि व्यवहारहेतुः कालः स चैको विभुर्नित्यश्च ॥ लक्ष्मिग्रह

Kāla is that Dravya which is the cause of common terms such as the incidences happening in the past, present and future. Thus Kāla is not perceptual/perceptible but it is indirectly relatively perceptible. Thus Kala has Apekṣā of some incidents. On our planet Kāla/time is measure in relation to the relative motion of the Sun. In fact the Sun is static and the Earth rotates around it. When the Sunrise is seen from a particular of point on the surface of the Earth, peoples staying there say that it is morning but at the same time the Sun may be <sup>a</sup>exactly above the head at some other point, on the surface of the Earth, where the people would say it is mid-day, at the same time exactly at 180° on the opposite surface of the Earth there is mid-night. Thus there is relativity which refers to the time. Therefore, for practical purposes time is called to be two-fold as a SAMVATSARA and NITYAGA. Further a SAMVATSARA/YEAR is divided in many sub-divisions such as Two-fold in relation to ĀDĀNA and VISARGA, Three-fold in relation to SHEETA, UṢṢṢṢ and VARSHĀ, Six-fold in relation to VASANT, etc., seasons, Twelve-fold such as KĀṢṢṢṢ, KĀLĀ, NĀDIKĀ, etc. We are concerned with time with relation to Cikitsa, and for that the time is divided on the basis of AVEKSA-BHEDA and AVASTHĀ-BHEDA such as " दिनाऽऽनुसूय - व्याधि जीर्ण लिङ्ग भेदेन षड्विध



Thus DINA, ĀTURA, OUṢADHA, VYĀDHI, JIRṆA, LINGA and RTU are the six-bases requiring attention during treatment. Out of them on the basis of DINĀVEKṢĀ EMETICS are administered during PURVĀHANAḤ. ĀTURĀVEKṢĀ means a strong person should drink medicine in the early morning on empty stomach. OUṢADHA-VEKṢĀ means time of administering medicine for example- in the early morning on empty stomach similarly PRAṢA BHOJANAM/ PREPRANDIALLY. Thus there are many ramifications of the time. On this basis various authorities<sup>1</sup> have divided time in various divisions.

The NITYAGA KĀLA also is divided by some in favour of YUGĀS/ERA just as SATYA YUGA, TRETA YUGA, DWĀPARA YUGA and KALI YUGA. Each of them is again further divided and subdivided in almost innumerable divisions. Kāla being a KĀRANA DRAVYA nobody can escape from the effects of Kāla. This has been prominently pointed out in the description of JANAPADODHWANSANĪYA<sup>2</sup> diseases. It is said that the VĀYU, UDAKA, DESA and KĀLA if vitiated/polluted their effects are fatal, and the person thus suffering die in wholesale out of this four KĀLA is such a DRAVYA that one cannot escape it.

(1) A.H.S. 13.37 to 41. - Sh.S. Pratham Khandā A.2.2

(2) C.S.VI.3

{ ज्ञेयः पञ्चविधः कालो भेषज्यग्रहे नृजाम्  
किञ्चित्कुर्येदृशे जाले तथा दिवस भोजने /  
सायन्तने भोजने च मुहुर्नृणां तथा निशि

(10) K U S M Ā N D A

KUṢMĀNDA is name of a Creeper, given to it after its fruit which is also commonly known as white PUMPKIN/WHITE GOURD MELON. It comes from KOSATAKI KULA/ CUCURBITACEAE.

The word KUṢMĀNDA is explained as

कु = नास्ति उष्मा मंडेषु बीजेषु यस्य सः।

meaning (1) In seeds of whom heat is absent. It is known as PUṢPA PHALA because it bears fruits along with flowers. PĪTA PUṢPA means one whose flowers are yellow in colour. BRIHATA PHALA, means bearing fruits of big size. VALLI PHALA means fruit of a Creeper. SOMAKA means SHĪTA VIRYA/ Cool in potency. Lastly KUṢMĀNDA is also known as STHIRA PHALA meaning a fruit endowed with long life. KUṢMĀNDA is MEDHYA promotive of intellectual faculty by its PRABHĀVA. The expressed juice of KUṢMĀNDA fruit is an antidote advised in poisoning caused by MERCURY. SAINDHAVA Salt, MISHI, and MARICHA are advised for warding side effects of KUṢMĀNDA. KUṢMĀNDA is well known for its action in Urakṣata. It is also advised in UNMĀDA and other mental diseases. KUṢMĀNDA is a Rasāyana. It is a main ingredient of KUṢMĀNDA KHANḌA, KUṢMĀNDA GUDA, KALYĀNĀKA, KUṢMĀNDA GHRITA And KUṢMĀNDA CHŪRNA.

(11) KṢĀRA

तत्र क्षरणान्न क्षणनादाक्षारः ॥ S.S.S. ॥ 4.

- (1) The Term Kṣāra is derived from v- Kṣar meaning percolate, tricle, Ooze, to cause, to flow.
- (2) Also from Kṣaṇa to decrease.
- (3) From Kṣi ( Kṣinoti ) in the sense of v- Himsa to kill, to destroy etc.
- (4) From v- Kṣi - Kṣaya to dwell, or to move.<sup>1</sup>

क्षरणान्न दुष्टलङ्मांसादि चाननात् शातनादित्यर्थः ।

The term in this context means removing by way of deliquescence or liquification, the vitiated or diseased skin or flesh body tissues etc., from their place, So as to be removed from the body. It also means that the diseased portions of the skin or the flesh are destroyed ( Śātanāt ) and removed from the body by Kṣāra.

The word Kṣāra means caustic, biting, corrosive, acrid, pungent, saline, converted to alkali or ashes by distillation sharp, keen, saline, especially an Alkali such as Sodā or Potash.

The Term Kṣaṇana also implies the same i.e. क्षणनात् ।

लङ्मांसादि हिंसनात् । pallhany

The use of the term Kṣāra-Sūtra ( The thread treated by caustic agents) while treating piles or arbuda etc., explains this very clearly.

Kṣāra is a substance/dravya and Kṣaraṇa is its action.

(1) S.K. pages 183, 224, 291.

(12) KHADIRA

The word Khadira is the name of a plant CATCHU

= रवदिरो रक्तसारश्च गायत्री दन्तधावनः ।

= वैदिकी बालपत्रश्च बहुशल्मश्च यद्विभः ॥ B.P.

= रवदिः कुष्ठघ्नानाम् ॥ C.S.S. 25 ॥ शने मेरिने रवदिः कपायम् ॥ S.S.Ci

Thus the word Khadira has many synonyms. Out of

them Khadira means one which destroys diseases and endows the body with stability. Raktasāra means the tree having pith of red colour. Dantadhāvana is self explanatory term meaning one used as tooth twig/Dantakaṣṭha and also one which cleanses the teeth.<sup>1</sup> Kāṭaki means the tree studded with thorns. Bālapatrā means the tree having smell leaves. Yādnyīya means the tree whose sticks are used as Saṁidhā/ Oblation in the Yādnya/Yajna. Khadira<sup>is</sup> the foremost among the medicines used in Kuṣṭha/Dermatosis, Decoction of Khadira is administered to a patient of Śanairmeḥa<sup>2</sup>. Khadira is used as KHADIRĀRISTA, KHADIRĀDI-KWĀTHA, KHADIRĀSTAKA, KHADIRĀ<sup>DI</sup>VATI. Catcchu is prepared from the Pith of the Khadira woods. Among the tooth twigs enlisted<sup>3</sup> to be used as Tooth Brush, Khadira is prominent. Amongst all tooth twigs are rich in TIKTA, KATU, KAṢĀYA, tastes.

(1) C.S.S. 25.

(2) S.S.Ci. 11.

(3) A.H.S. 2.2

(13) G O K S U R A

GOKṢURA is the name of CREEPER, commonly called as Small Caltrops. Goksura is a perinial creeper. It grows as weeds in crops. According to Materia Medica it falls under many groups like (1) MŪTRA VIRECĀNĪYA

(2) ṢOṬAHARA

(3) KRIMIGHNA

(4) ANUVĀSANOPAGA

(5) VIDĀRI ~~GANDHĀDI~~

(6) VIRA TARVĀDI

(7) LAGHU PANCAMŪLA

(8) KĀNTAKA PANCAMŪLA , and

(9) VĀTĀSMARI BHEDANA

Gokṣura is so called because this fruit is studded with sharp edged thorns which prick into the hoofs of cow etc., cattle. Ṣwadanṣṭrā means Canine Tooth of a dog because the thorns of Gokṣura are like this tooth, it is called Ṣwadanṣṭrā. Swādu Kāntaka means having sweet throas. Trikāntaka means having three thorns. ~~V~~anaṣṛṅgātaka is similar to water chest nut/water caltrops/Ṣṛṅgātaka but found in forest. Cana Drama because the leaves of Gokṣura resemble with those of Canaka. Ikṣugandhikā means having odor like Sugarcane. These two varieties of Gokṣura Br̥hata/Major and Laghu/Minor. Gokṣura is found in India in all forests and as a Weed. It is Anod~~y~~ne and Vātaṣāmaka, Garbhasthāpana and Vriṣya,



Aṣmarinaṣana and Mūtrala. It is a Rasāyana. A Rasāyana Cūrṇa<sup>1</sup> is well known which contains equal parts of three powders of Gokṣura, Āmalaki and Gudūcī. Gokṣura is the foremost among medicines acting in Mūtra Kṛchra and Vāta diseases<sup>2</sup>. Gokṣura is also an ingredient of Goksuradi Cūrṇa, Gokṣuradyāvāleha, Gokṣurādi Gūgūla, Gokṣurādi Kwātha and Daṣamulāriṣṭa.

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(1) A.H.U. 3g.

(2) C.S.S. 24.

(14) C I T R A K A

C I T R A K A - the word Citraka has many meanings. These meanings required to be inferred with reference to their contexts. Citraka is the name of a herb/lead wart. Agni is synonym of Citraka. This synonym is not only meaningful but represents the very characteristic of this herb i.e. Citraka is extreemly Tikṣṇa, sharp in action. Citraka is identified from the colour of its flower as (1) Yellow and (2) White and (3) Black. These varieties are superior in their orders. Citraka is employed for multiple purposes because it is stomachic, (1) TRIPTIGHNA

(2) ŚŪLA PRASAMANA

(3) BHEDANĪYA

(4) ARSOGHNA

(5) LEKHANIYA and is

included under KATUSKANDHA and also in various groups/Gana,

such as (1) PIPPA<sup>AL</sup>YADI

(2) MUSTADI

(3) ĀMALAKYADI

(4) MUSKAKADI

(5) VARUNADI

(6) ĀRGAWADHADI

(7) PANCAKOLA and

(8) SADUSANA

The word Citraka also means Mandali Sarpa<sup>1</sup> because the skin of this creature is ~~xxx~~ variagated and CITRA-VICITRA .

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(1) S.K. 434

In Sabdakalpadruma this word is derived as follows:-

- = चित्रः (पुं.) चित्रयति पापपुण्ये विचार्य चित्रं करोतीति लिखतीत्यर्थः ।  
यद् वा उपजीयन्ते त्रैलोक्या येन ।
- = चित्रोप चित्रो चित्राक्षन्धारुचित्रः शरासनः । पुरेऽवृक्षः अशोकवृक्षः  
चित्रक वृक्षः । इति राजनिघंटः ।
- = यद् वा चित्रमिव कायति । लिङ्कम् । इति मैदिनि वृक्षविशेषः ।
- = चित्रकः पुं. चित्रेण चित्र इव कायति । व्याघ्रः चित्रा वाघ इति भाष्यम् ।

Thus there is considerable range of the meanings and derivations of the word Citraka. Citraka also means a species of tiger and it also mean an elephant and it also means castor plant and Ashoka. To summarise the word Citraka means a thing which is variageted, spotted, mosaic, multi-colour etc.

(15) NIMBA

The word NIMBA means MARGOSA TREE. The beauty of Sanskrit language is that it is replete in number of words than any other languages. This fact revealed from the numerous synonyms for one word. The word Nimba one of such examples. Nimba has many synonyms<sup>1</sup> such as (1) PICUMARDA

(2) TIKTAKA

(3) ARIṢṬA

(4) PĀRIBHADRA and

(5) HINGUNIRYĀSA

Here etymological derivation of Nimba is निंबलि सिंचति स्वास्थ्यं /  
meaning<sup>one</sup> / which improves health.

(1) PICUMARDA - पित्तं कुण्ठं मर्दयति इति । i.e. (1) which destroys dermatoses,

(2) TITAKA / having bitter taste.

(3) ARIṢṬA/ न रिष्टम् अशुभं अस्माल इति ।

meaning one which does not cause any harm to the body.

(4) PĀRIBHADRA परितो भद्रं यस्माल ।

is one which is beneful/ benevolent by all means.

(5) HINGUNIRYĀSA - हिङ्गुवत् नियसिः यस्य सः ।

means the trees gum of which is like ASAFOETIDA. Thus

Margosa is included under many groups/Gaṇa such as KANDUGHNA VAMANA, TIKTA SKANDHA, ARAGWADHĀDĪ, GUDŪCYĀDĪ, LAKṢĀDĪ.

Nimba is used in Nimbādi Cūrṇa, Nimbāriṣṭa, Nimba-Haridra -Khaṇḍa, Pāribhadra Taila, Nimba-Gandhaka Cūrṇa etc., medicinal preparations. Pancāṅga of Nimba is used in many ways for external as well as internal medications.

(1) निंब स्यात् पित्तमर्दक्य पित्तमन्दक्य तिवलकः । अरिष्टः  
पारिभद्रक्य हिङ्गु नियसि इत्यपि ॥ ४.५.

(16) PUNARNAVĀ

PUNARNAVĀ is a multi annual sprading bush commonly known as spreading Hog Weed. The word Punarnavā itself means the one which again and again i.e. every year becomes new. Some explain it at 'Sarīrdam Punarnavam Karoti' meaning being a blood tonic, it renders the body as if new. Śotaghni means anti phlogestic. Punarnavā is rampant in all India. Two varieties are known (1) <sup>Of</sup> White flowers and (2) Of Red flowers. In Rajanighantu a blue variety is mentioned.

Punarnavā plant contains an Alkaloid known as Punarnavine and Potassium Nitrate and some oils. The ashes contain Sulphate, Chloride, Nitrate and Chlorate. In Śotha diseases Punarnavā is used for hot foamentation, in form of toltice, and for snearing locally. Expressed juice is used in Ophthalmic/ Eye diseases. It is extreemly useful in <sup>or</sup> hot diseases, Pāṇḍu and Śotha, in Cough, Breathlessness, and Cavity of lungs. It is specially used in Caturthaka Jwara, Compound medicines containing Punarnavā are - (1) PUNARNAVĀṢṬAKA

(2) PUNARNAVĀSĀVA

(3) PUNARNAVĀ GUGGULA

(4) PUNARNAVĀMBU

(5) PUNARNAVĀDI MANDURĀ .



(17) BĀKUCĪ

BĀKUCĪ is the name of an Annual Bush also known as Purple Fleahane. It falls under Śimbikula. The seeds and oil of seeds are used. A seed contains 20 per cent Volatile oil, fixed oil, resin and alkaloids upto 7.5 per cent. These volatile oils are the most acting principles.

VĀKUCĪ/BĀKUCĪ is so called because it counteracts Vāyū. Kṛṣṇaphalā means have black flowers. Pūtiphalī because the fruit is putrid. Kuṣṭhaghni means one which wins dermetoses. Bākucī is promotor of hair curifier and healer of Ulcers internally. It is (1) DĪPANA PĀCANA

(2) ANULOMANA

(3) KRMIGNNA and

(4) YAKṚTĪTTEJAKA

It is Prēmehaghna, Stimulant, and Vājikaraṇa. It is locally applied in (1) MAHĀKUṢṬHA

(2) KṢUDRAKUṢṬHA

(3) ŚWĪTRA and

(4) KHĀLITYA

The oil is also used similarly. The seeds are purified by placing in either cow urine or expressed juice of Ārdraka.

(13) B I B H I T A K A

BIBHITAKA is name of a plant known as Terminalia Belerica. The word Bibhitaka is explained as  
 = विगतं रोगभयं अस्मात् ॥ ६ बिभ्यति रोगात् अस्मात् इति वा  
 meaning that<sup>1</sup> Bibhitaka is used one ~~is~~ remains free of the fear of diseases and other explanation is one of which the diseases are afraid of. Other word for Bibhitaka is 'Karṣa Phala'. Karṣa means the weight equal to two Tolas/approximately 22 Grams. It is called as Karṣa Phala. It is also called as AKṢA because the nutslike seeds of this fruit were used as Bate in Gambling. Kalidruma<sup>1</sup> is another name of Bibhitaka where Kali means quarrel or cause of quarrel and Druma means a tree. Thus Kali plus Drum go to make the word ' KALI DRUMA '. Because gambling is the cause of Kali or Kaleha/ Animosity. This tree is known as 'Kali Druma' as pointed out previously. Āmalaki, Haritaki and Bibhitaka are called Triphala, and proportion of their fine powders to be mixed is advised. This Triphala is to be changed with relation to expected result. Caraka has said<sup>2</sup> Bibhitaka cures diseases of the (1) RASA (2) RAKTA (3) MĀṢA (4) MEDA and is also indicated in conditions like SWARABHĒDA etc. A.H. has advised that in all Śwāsa and Kāsa diseases Bibhitaka alone can work. Bibhitaka is an important ingredient in many compound medicines, such as Triphala Chūrṇa, Phalatrikadi Kwātha.

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(1) B.P.

(2) C.S.S. 27.

Tālisādi Churna, Lavangādivati etc. Oil is obtained from the Phalamajja of Bibhitaka seeds. It is growth promoters for hairs and anthelmintic and useful in hoarseness of voice. Bibhitaka Majja is also intoxicating<sup>1</sup>. Bibhitaka

falls under (1) JWARA HARA

(2) VIRECANOPAG<sup>g</sup>A

(3) TRIPHALA , and

(4) MUSTĀDI Groups in m<sup>t</sup>aeria medica.

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(1) B.P., S.S. 46.

(19) B H A N G A

BHANGĀ is the name of herb, also known as Indian Hemp. In Materia Medica there is a group known by its name. Botanically it is from Cannabis Sativa family. The word Bhangā is explained as भज्यते बुद्धिरनया / meaning one which causes clouding of intellect or intoxication/Mada. Mātulani<sup>1</sup> means one which turns a person blind and intoxicated like an elephant in rut. Mādani<sup>1</sup> means intoxicating. Vijayā means one which over throws the intellect. Ganjā because the intoxicating 'GANJA'<sup>1</sup> is derived from a type of Bhangā<sup>1</sup>.  
 ✖✖ Bhangā is intoxicating by its Prabhāva other intoxicants like Ganja and Caras are derivatives and/or modifications of Bhangā. Bhangā is an anodyne, intoxicant, exhilarating, deliriant, Hypnotic, Aphrodisiac. Bhangā is neurotropic poison if the dose exceeds. In case of poisoning due to Bhangā stomach ~~xxxx~~wash is advised and eating of sweet and oily food is advised. Bhangā is a main ingredient of

- (1) Jatiphalādi Cūrṇa
- (2) Vijayā Vatika and
- (3) Madanānda Modaka.

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(1) B.P. 1.

(20) BHALLĀTAKA

BHALLĀTAKA is name of a tree given to it after its fruits. Bhallataka falls under (1) KUSTHAGHNA

(2) DĪPĀNĪYA

(3) MŪTRA SANGRAHĀNĪYA

(4) MUSTĀDĪ and

(5) NYAGRODHĀDĪ groups.

In Materia Medica, Botanically it comes from the family known as ' Semecarpus Anacardium '. It is commonly known as Marking Nut. Bhallātaka is so called because of its sharp and acute qualities resembling the edge of a spear. Aruṣkara means causing blister after coming in contact. Agnika means of Usna Virya like fire. Śofakṛta means producer of swelling on contact. Agnimukha means having red colour near kernel. The fruit is approximately one inch in width and breadth. The fruits contains 32% of oil which is blisterogen. Being a acute Bhallātaka is internally used as (1) DĪPANA

(2) PĀCANA

(3) BHEDANA

(4) YAKRTOTTEJAKA and

(5) KRMIGHNA

It is aphrodisiac. It is used in Kṛmi/Hook worms. It is used in (1) KUSTHA

(2) ŚWĪTRA and

(3) VĀTA RAKTA.

In general debility it is used by Rasāyana Method. Amṛta Bhallātaka Bhallātaka Tail, and Bhallātaka Kṣīra Pāka, Sanjivani and Bhallātakāsava, are the compound medicines of Bhallātaka.



Coconut and Tila are advised to counter act side effects of Bhallātaka. Bhallātaka is purified by keeping fruits in the powder of brick for seven days after cutting of their kernals then they are viginously washed in water and boiled in milk. It should not be used in infants, pregnant women, old persons and persons of Pitta Prakṛiti. Pittavardhaka and hot substances should not be used during Bhallataka Therapy. Caraka<sup>1</sup> has said there is no disease of Kalpa Origin and no obstruction/ Vibandha which cannot be cured by Bhallātaka.

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(1) C.S.C. 1

(21) B H R I N G A R Ā J A

BHRINGARĀJA is a name of a bush, botani<sup>ca</sup>lly known as Eclipta ALBA. In Materia Medica there is a group known as Bhrinagarājādi. The word Bhringarāja is explained as one ~~which~~ with beautiful black hair resembling in lusture with the look of black beetle. It is called Mārkava because it destroys whiteness of hair and renders them black. Keṣaranjana means one which renders the hair black. In Nighantus three varieties of Bringarāja in accordance with colours of the flowers are described. They are (1) White, (2) Yellow, (3) Blue. This grows in Marshy places. It is antiflogestic anodyne, anti-microbial, healling, tanning and promotor of the sight. It is mainly a hair tonic and a ~~ga~~ hair dye. It is a tonic and Rasāyana. Expressed juice of the leaves mixed in goat's milk and used as Nasal drops cure Suryāvarta. Seeds are aphrodisiac. It is used in <sup>h</sup>Bringarāja Taila, <sup>h</sup>Sadabindu Taila, <sup>h</sup>Bringarāja Cūrṇa and Bhringarāja Ghrita. Blue variety is used by Rasāyana Method.

(22) R A S O N A

RASONA is commonly known as Garlic. In Materia Medica there is a group of medicines known as Rasonādi. It is from Allium Sativum botanical family. It is a compound <sup>1</sup>bubous group, formed by five to twelve small <sup>1</sup>bubs. There are two varieties out of which first is known as Rasona and the second is known as <sup>ha</sup>Marasona. These varieties are called so owing to their sizes. The word Rasona literary means one having one taste less i.e. out of six tastes the acid of saur/<sup>1</sup>Amila taste is absent in Garlic. This system of naming a substance in relation either presence or absence of one or more tastes has been pointed out previously while trating the words <sup>1</sup>Amalaki and Haritaki. Rasona is explained as <sup>1</sup>रसेन अूनः रसोनः/ meaning deficient in one taste. Now out of the five tastes present in Rasona, Pungent is predominantly pres<sup>e</sup>nt~~not~~ in the roots, bitter in the leav<sup>e</sup>s, astringent in the stem and saline in the ~~se~~ tips of stem, whereas the sweet taste is present in the seeds. Rasona is also known as 'Laṣuṇa', ugragandhā and Yavanestā. It is called as Ugradanghā owing to the strong odor present in it. Yavanestā means favourite to the Yavana people. Coriander, /Dhānyaka is advised for warding off side effects, of Rasona. Rasona should be prescribed with sugar in Pitta disease, with honey <sup>1</sup>Kapha disease, and with Ghee in Vāta diseases. A patient who is taking any Laṣuṇa Kalpa should refrain from the use of Alcohol, Sour substances, meat, exercise, heat, anger, drinking, excessive water, milk and Jagury.

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(1) B.P.

More information is available in the Chapter titled  
 ' LASUNA KALPA ' in K.S.K. <sup>1</sup>. Rasona is ingredient of any  
 medicinal compounds, for example - (1) RASONAVATI

(2) RASONA PINDA

(3) RASONASTAKA and

(4) LASUNADYA <sup>H</sup>GRITAN <sub>A</sub>

Rasona is also used as Rasayana.

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(1) K.S.Khil.

(23) V A C A.

VACA is a name of herb known as Sweet Flag in English. It falls under many groups in Materia Medica. They are<sup>1</sup> -

(1) VIRECANA, (2) LEKHANIYA (3) ARSOGHNA, (4) TRIPTIGHANA  
 (5) ASTHAPANO<sup>PA</sup>GA, (6) SITAPRASAMANA, (7) SANDYASTHAPANA  
 (8) SIRO VIRECANA (9) TIKTA SKANDHA, (10) PIPPALYADI  
 (11) MUSTADI (12) URDHVABHAGAHARA and (13) VACADI. Botanically it comes from Araceae family. The very word Vaca means promotive of the Faculty of Speech. Uragandha means having strong odor. Shadgranthā means having six tuberoides. Golomi means having hair like cow. Satapārika means having numerous segments. KSUDRAPATRĀ means having small leaves. It is called Māngalya because it wards off Bhutabādha. ~~Two~~ Vaca is a bulbous root. In Bhavaprakasa four varieties are described (1) VACA/MAJOR VARIETY, (2) PARASIK VACA/ MINOR VARIETY (3) MALAYA VACA and (4) DWIP<sup>IP</sup>ANTARA VACA which is also known as Copacini. Vaca contains a Volatile Oil. It is Medhya by its Prabhāva. It is an anodine. It is used internally in mental diseases such as Unmada, Insanity/Apsmāra/ Epilepsy. It is used in Vāta Vyādhi because it is anticonv<sup>el</sup>gent. It is an Emetic. In Padiatric patient it is used by Rasayana method as promotive of intellect. It is used in children in whom the speech either delayed or defective. Vaca is used in Sāraswatcūrṇa, Medhya Rasāyana.

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(1) B.P.



(24) V A T S A N Ā B H A

Vatsanābha is name of a Bush called Aconite in English. It is also known as ' MONK'S HOOD '. In Materia Medica there is a group known as Vatsānābhādi. The word Vatsanabha<sup>1</sup> means identical in look with Umblicus of a Calf. Visa means poisonous. It is also known as Amṛta because it acts Ambrosia if used properly and appropriately. The roots of this plant are used after purifying, small pieces of the roots are kept in Cow's urine for few days. Then they are taken out, washed and boiled in Cow's milk for three hours/prahara. Thus it is purified and poisonous and injurious elements are removed. The roots which are identical in look with the cow's Udder and not more than breadth of five fingers in length and as thick as the Udder and whitish in colour should be selected for use. Local application of Vatsanābha is anodyne and antiflogestic. Vatsanābha is ingredient of (1) MṚTUNJAYA

(2) ĀNAND BHAIRAVA

(3) HINGULESWARA RASA

(4) JWARA MURĀRI

(5) PANCA VAKTRA

(6) SAUBHAGYA VATI

(7) RĀMA BANA

(8) KAPHA KETU etc.

In symptoms of poisoning by Vatsanābha stomach wash should be given and Tāṅkaṇa should be administered with Cow's Ghṛta.

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(1) B.P.

VĀSĀ is name of plant known as ' Malbār Nut '. It is known from the Adhatoda ~~Vasica~~ family. There are many synonyms for Vāsā. Vāsā - Vasāka - Vasikā - Sinhāsya - Vājidanta - Vṛsha - Ātrusaka. In Materia Medica~~h~~ there is a group of medicines by name Vāsādi. Vāsā, Vāsaka or Vāsika are explained as वासयाति आच्छादयति सा / meaning one which spreads and covers the surrounding soil by quick propagation. Sim<sup>m</sup>hāsya means one the flowers of which resembles in shape with the mouth of Lion. Vājidanta means one with white flowers resembling in colour and size with tooth of horse. Vṛsa means one from the flowers of which Honey Trickles down; being replet in quantity of honey, roots, leaves and flowers of Vasākā or Vāsā are used in medicine. It is an ingredient of many medicinal compounds such as - (1) VĀSĀVALEHA  
(2) VASĀRISTA  
(3) VASA-PĀNAKA  
(4) VASA CANDANĀDI TAIL.

In Vrinda Mādhava Vāsā is praised as follows

वासयां विद्यमानायामाशयां जीवितस्य चास्वत्पितृक्षयीकास्वी किमर्थम्  
-स्तिदति  
Meaning, so long as there is Vāsā and a strong will to live, the patients sufferings from bleeding disorders, consumption and bronchitis, bronchitactasis etc., need not give up their courage.

(26) VISATINDUKA

VISATINDUKA is name of a tree called '<sup>V</sup>N<sup>x</sup> Vomica' in English. It falls in 'KARASKARA' group in Materia Medica. The word Visatinduka itself means a poisonous ball. It is also called as Kupilu because of its fruit like Pilu but it being poisonous it is called as Kupilu. Kakatinduka means having fruits similar to Tinduka fruits and favourite of birds like crow etc. Kalapulaka means like Pilu fruits but black, seeds of this tree contain<sup>a</sup> strychnine and other alkalides. Strychnine acts as poison if administered in large dose. Therefore seeds of Kupilu are kept in Cow's urine for seven days, then they are boiled in Cow's Milk, then they are fried in Cow's Ghrta. Thus Kupilu is purified of its poisonous and injurious contents. Kupilu is used in medicinal compounds such as -

- (1) AGNITUNDI
- (2) VISAMUSTI
- (3) NAVAJIVANA
- (4) LAXMIVILASA
- (5) KRMI MUGARA
- (6) SULA HARANA YOGA etc.,

If used without purification it produces symptom like Tetanus. In such cases a stomach wash is advised. Potion of cow's Ghrta in Cow's milk should be given. Antidotes like Belladonna, Ganja tobacco and camphor and opium should be used properly.

(27) V R I N T Ā K A

VRINTĀKA is name of annual or bi-annual bush commonly known as Brinjala or Egg plant. It is from ' KAN̄TAKĀRI ' kula according to Materia Medica. There are many varieties out of them round and white fruits are the best. The tender fruit counter-acts the best <sup>on Tridosā.</sup> ~~Thaxtendxxxxfrux~~ The ripe fruit is provocative of a Tridoṣa. Vrintāka is Ṣothahara and Vedanasthapaka. It is - (1) ROCANA

(2) DĪPANA

(3) ANULOMANA

(4) ARSOGHNA

(5) YAKRTOTTEJAKA.

Tender fruits are used in Tridoṣaja Vyādhi. Thus Vrintaka is a food item-cum medicine. The ~~Br~~ Brinjala property roasted on fire peeled off their skin and the pulp is smashed and dressed with Saindhava salt powder of black papper and treated, with opious ASAFOETIDA. Thus Bharittham<sup>1</sup> is prepared. It is well known for counter acting Vāyū and Kapha and this is an extreemly pallatable stomach feeling, popular dish.

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(1) R.Ni.

(28) S U N T H I

SUNTHI is the name of a bush, of which Bulb's root is called Sunthi. The fresh root is known as fresh ginger and when the same becomes dry it is known as Sunthi/dry ginger. The botanical name is Zingiber officinale. In materia medica Sunthi is included in many groups/ Gana such as (1) TRIPTIGHNA

(2) ARSOGHNA

(3) DĪPANĪYA

(4) ŚULA PRAŚAMAN

(5) TRISNĀ NIGRA-  
HANA

(6) PIPPALYĀDI

(7) TRIKATU

(8) PANCAKOLA and

(9) ŚADUSANA.

Because it is hot, it is called Sunthi; Nagara means a superb medicine. Mahousadha means a commended medicine. Wiṣwa Bheṣaja means a Panacea. Shrngawera because it is grown more in the region of Sringeri i.e. South India. The fresh in green bulbs are known as Ārdraka, because they are wet. The skin of Ārdraka is peeled off and when dried it is Sunthi. In some places the peeled bulbs are dried after boiling in milk. Thus Sunthi is obtained. Sunthi contains a Volatile oil and oily substances known as Gingerol and Gingerin. Sunthi is anodyne, stimulant and Triptighna Rocana Dīpana Pācana, Vātānulomana, Śula Praśamana Āmavātaghana, Pittaśāmaka and Arsoghna. It is locally applied in Āmavāta and Sāndhi Sotha. It is used in all Vātā Vyādhies.



Ṣunṭhipāka is used in travel sickness. Ṣunṭhi is a ingredient of compound medicine like (1) ĀṚḌRAKA KHANDA

(2) PĀNCASAMA CŪṚṆA

(3) SAMASARKARA CŪṚṆA

(4) RĀSNADI KWATHA

(5) SAUBHAGYA ṢUNṬHI

(6) SAINDHAVADYA TAIL and

(7) VYOṢĀDYA GRĤA.

Pieces of Āṇḍraka along with Saindhava Salt eaten before meals promote appetite and digestion<sup>1</sup>.

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(1) B.P.

(29) H A R I D R Ā

HARIDRĀ is commonly known as Turmeric. It is an annual bush. It falls under many groups in Materia Medica such as - (1) KUSTHAGHANA

(2) LEKHANIYA

(3) KANDUGHNA

(4) VIṢAGHNA

(5) TIKTASKANDA

(6) ŚIRO VIRECANA

(7) HARIDRĀDI

(8) MUSTĀDI and

(9) ŚLESMA SAMŚODHANA.

Botanically *Curcuma Longa*, is its family name. The word Haridra by itself means हरी - वर्णं प्राप्ति - शोधयति

meaning (1) which improves body complexion (2) Kāncani means yellow in colour like Gold, (3) Niṣā means beautiful like a star studded night (4) Vara Varṇini means having rich colour, (5) Gouri means of yellow colour, (6) Krimighna means Anthelmintic, (7) Yoṣita Priyā means favourite of women because of its common use in external application and diseases of women (8) Hata Vilāsini means one which adds ~~color~~ and increases colourfulness of the market places. Turmeric grows all over India. The bulbous roots of turmeric are used. They contain one per cent volatile oil and a resin known Curcumin, Yellow colouring Agent, an Oder known as turmerall. Local application of Haridrā is antiplogestic, anodyne, promoter of complexion. The smoke of Haridrā is known for stopping Hic<sup>cc</sup>ca. It is Śwāsahara and Viṣaghna. Haridrā is Mūtra-Sangrahaniya and Mūtra Virajaniya.

It is used in diseases of Blood, Bleeding and Pāṇḍu.

Expressed juice or powder is used in Prameha. It is

used in (1) KUṢṬHA

(2) KAṆḌU and

(3) UDARDA.

One more variety of Haridrā is known as Vana Haridrā or

Wild Turmeric, which is similar to Haridrā in action.

(30) H A R I T A K I

HARITAKI is a name of herb, known as Chebulic Myrobalhan. The name Haritaki is given ~~ix~~ because

= हरस्य भवने जाता हरिता च स्वभावतः ।  
हरते स्वरोगांश्च तस्मात् प्रीक्ता हरीतकी ॥ *Madanpala Nighantu*

Thus because this tree grows in the Himalayan Ranges the abode of Lord Hara, /Siva. It is called as Haritaki. Because it is greenish in colour and keeps a person green, young by its virtue. Haritaki is called so because it ~~ixx~~ relieves

(1) HARATE of all the diseases, it is called Haritaki. In <sup>1</sup> Materia Medica seven varieties of Haritaki are listed; they

are <del>ixx</del>	<u>Name</u>	<u>Region</u>
(1)	VIJAYĀ	VINDHYA
(2)	ROHINI	ZANSI
(3)	PUTANA	SINDHA
(4)	AMRITA	MADHYA PRADESH
(5)	ABHAYA	CAMPARANYA
(6)	JIVANTI	SAURASHTRA
(7)	CETAKI	HIMALAYA

Out of them Cetaki is again (a) white and (b) black. Each of these names is meaningful in Rājā Nighantu. It is stated that these names are particularly common respectively in the region shown against each. Commonly three types of Haritaki are known; they are (1) SMALL

(2) YELLOWISH

(3) BIG.

(1) B.P.

Haritaki is also ' Panca Rasā ' like Āmalaki, Salt or Saline Taste is absent in it and it is predominant in astringent taste. Thus by richness of the inherent properties Haritaki is a Rasāyana. It is used as Rasāyana with different vehicles/ Anupāna in each season as follows:

<u>Rtu/Season</u>	<u>Anupana/Vehicle</u>
(1) VARṢĀ	SAINDHAVA
(2) ŚARADA	ŚARKARA
(3) HEMANTA	SUNTHI
(4) ŚISIR	PIPPALI
(5) VASANTA	MADHU
(6) GRISHMA	GUDA

Such a use known as ' RTU HARITAKI '.

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(1) B.P.



D) MISCELLANEOUS

SAMKIRNA

(D) INTRODUCTIONSAMKIRNA/ MISCELLANEOUS:

In this class of the words/terms classified and are titled as Samkirṇa/Miscellaneous. 15 examples are taken. Out of them the word Agni also means Tejasa which in term is a Dravya. The word Upadaṇṣa means a disease and a food article, the word Jalauka is a Cikīṭśa Dravya. The word Dik is Dravya. The word Dhātu is also a Dravya, whereas other words and terms such Anūpāna, Abhyanga, Bhiṣaga etc., fall in neither of the three classes. Those which seem to fall under some class as shown above are treated in such a way that their new perspectives or dimensions are thrown light upon. Majority of the words and terms in this group are, therefore, miscellaneous. The idea behind selecting these words is that they come across occasionally in the Āyurvedic Samhitās. Thus an attempt is done to explain some Samkirṇa words in this sub-section.

(D) SAMKIRNA / MISCELLANEOUS

- (1) A G N I
- (2) A N Ū P Ā N A
- (3) A B H Y A N G A
- (4) Ā V U R V Ē D A
- (5) A Ṣ A Y A
- (6) I N D R I Y A
- (7) U P A D A N Ṣ A
- (8) J A L A U K A
- (9) D I K / D I G
- (10) D H Ā T U
- (11) B A S T I
- (12) B H I Ṣ A G
- (13) M A R M A N
- (14) R A Ṣ A
- (15) S Ū T R A

The word Agni is etymologically derived as follows<sup>1</sup>:

= (१) आग्निः पुं. अंगयन्ति अग्नं जन्म प्रापयन्ति इति व्युत्पत्त्या इति ।  
प्रक्षेपादि गार्हपत्याः हवनीय करणेषु दक्षिणाग्निः ।

= आग्नि - पुं. अङ्गति अङ्गं गच्छति आग्नि - नि नलोपः । अग्नी स्वनामप्रसिद्धे  
तेजोभेदे, तेजासि आकाशादायुर्वयोरग्निरनेरापेक्ष्यः पृथिवी इति । "श्रुतिः  
तत्र तेजः पदार्थस्थापद् दिविधः सूक्ष्मः स्थूलश्च । सूक्ष्म वायुसंघृतः ।  
सूक्ष्म वायु संघृतः सूक्ष्मः पञ्चीकृतस्थूलः " तास्तां निवृत्तं निवृत्तं मे कैका  
करोतीति " स्तुतौ निवृत्तकरणस्य पञ्चीकरणस्थाप्युपलक्षणसूत्रम् । पञ्चीकरण  
प्रकारं पञ्चीकरण शब्दे वक्ष्यते । शरीरकोष्ठेः भूयस्त्वात् तेजसत्वव्यपहारः ।  
स्तोत्रं स्थूलो वालिः प्रकारान्तरेण निविधः भौमः दिव्यः जाठरन्चेति भेदात्  
तत्र पार्थिव काष्ठदि प्रभवः भौमः । महानसाद्याग्निः । जलवाय्वादिभवः दिव्यः  
विद्युदुल्कावज्वादिः । उभावापि ऊर्ध्वं ज्यानं स्वभावः ।

उदरेभवस्तृतीयः त्रयोऽप्यग्नी स्वसंयुक्तं पक्वदाहप्रकाशनसमर्थाः ।

स्वर्वेऽप्यमीळीकै शक्नोति च वक्ष्यादिशब्देन व्याख्यायते । तत्र भौमदिव्य  
प्रायशो लोकसिद्धत्वेन दिव्यस्याग्निं दिव्यशब्दे वक्ष्यमाणत्वाच्च जाठरे  
वक्ष्यते विशेषोऽभिधीयते ।

नाभेरूर्ध्वं हृदयादधस्तादामाशयं मानक्षते तद्गतं स्तौत्रं तेजः  
पित्तमित्याचक्षते । इति भाष्यविवरणे आमंदाग्निरितिः

वैद्यकवचनत्वेनोच्यते ॥

The word Agni mainly means the thermal element in the  
body and particularly refers to Jātharāgni. Agni is a  
Śarira Bhāva<sup>2</sup>. दोषधातुमलसन्निपातं अनिलोऽन्तरुष्मा यथा —  
निर्दिष्टाधिष्ठानकर्मा ।

The Jātharāgni is of four types (1) Sama (2) Viṣama, (3)  
Tikṣṇa<sup>4</sup> (4) Manda. The Agni/Thermal element in the body  
has been identified with the Pitta and further sub-classified  
in five kinds<sup>5</sup> as (1) Pācaka, (2) Ranjaka (3) Alocack  
(4) Bhrājaka and (5) Sādhaka and the seats of parts also  
have been identified as (1) Pakwāsaya Madhya (2) Amāsaya  
(3) Dṛka, (4) Twaka, and (5) Hrda - Hrdaya in order.

(1) S.K.D. 1.8 page 48. (2) C.S.Ci.15.3. (3) A.S.Sa.6.56  
(4) S.S.S. 35.24. A.H.S. 1.8. (5) S.S.S. 21.10.

Caraka has mentioned individual Agnis with reference to the seven Rasādi Dhātus. Further altogether (13) Trayodaśa are identified by Vagbhata<sup>1</sup> and they refer to 1 to 7 Rasādi Dhātus 8,9,10 to Vāta, Pitta and Kapha and 11,12,13 to the Mala, Mūtra and Sweda. Agni is also identified as (1) Prāṇa out of the twelve by Suśrta<sup>2</sup>. Agni is regarded as Adhi Daivata of Vāka/ Vag<sup>3</sup>. The Mahābhūta Teja which is predominant in Satva and Raja, is also identified as Agni<sup>4</sup>. Agni is also a Bhūta/Loukikogñih or the common five<sup>5</sup>. Agni is a Anuśāstra/ Secondary instrument<sup>6</sup>. Agni also means the mineral gold<sup>7</sup>. The herb Citraka<sup>8</sup> and its variety RAKTA CITRAKA are also called as Agni. The other herb Bhallataka/Marking Nut is also called as Agni<sup>10</sup>. From the etymological derivation of the word Agni according to Sabdakalpadrūma and U.N.S.<sup>11</sup>

अङ्गैर्न ह्योपश्च्य / आग्नेः।

अङ्गाति गच्छति प्राप्नोति जानाति वा स आग्नेः

वाह्मिः प्रासिद्धो वा / अङ्गु गति पूजनयोः / अग आग्नि इण् गत्यर्थक  
धातुः।

Thus the Agni is an altergo of the body without which the body cannot exist. This mainly refers to the Jatharāgni which is fountain head of all the Agnis in the body. Therefore, Mandāgni is an invitation to all the diseases and Samāgni is responsible for the health.

आग्निः सोमो वायुः स्त्वं रजस्तमः पंचेन्द्रियाणि  
भूतामिति प्राणाः।

- (1) A.H.Sa. 3.41. (2) S.S.Sa.4.3 (3) S.S.Sa. 1.7. (4) S.S.Sa.1.20  
(5) C.S.S. 25.40. (6) S.S.S. 8.15. (7) Ra. 13.1 (8) S.S.U.44.33.  
(9) Ra. 6.127. (10) R. 13.63. and (11) U.N.S. 4.51.



(2) ANUPĀNA

अनुपानं- क्ली०. अनु + पा + कर्मणि ल्युट् । औषधांगपेयविशेषः ।  
औषधेन सह तत्पश्चादापीयते यत् । यथा अनुपान विशेषेण  
करोति विविधान् गुणान् ॥

The word Anupāna is formed by prefixing Anu to Pana.

The word Pāna is explained as द्रव द्रव्यस्य गलादधः करण व्यापारः ।<sup>1</sup>

Thus Anupāna means अन्नादनु पश्चात् पीयते<sup>2</sup> तत् ।

meaning that is called Anupāna which is taken/ingested just after the food. The word Anupāna also means a vehicle with which the medicine is taken e.g. by mixing in Ghrta, by mixing in Honey, Milk etc.

PROPERTIES:- अनुपानं तर्पयति प्रीणयति कर्जयति बृंहयति  
परिप्लिं अभिनिर्वर्तयति, भुक्तमवसादयति, अन्नसंघातं भिनत्ति,  
मार्दवमापादयति क्लेदयति, जरयति आहारस्य सुखपरिणामितां  
आशुव्यवयितां चोपजनयति आयुषे बलाय च भवति ॥

A potion taken before meals results in  $\bar{c}$  karṣana taken in the middle maintains the body as such, taken post prandialy acts as Briṅhana. Therefore, Anupāna should be prescribed considering these effects<sup>4</sup>. Water alone is superior as Anupāna because it is the source of all the tastes. It is homologous to all the beings and it is endowed with Jīvanādi qualities<sup>5</sup>. In Vāta diseases ' SNIGDHOṢṢNA ANUPĀNA ' should be recommended. In Pitta diseases ' MADHURA SHĪTALA ' should be prescribed and in Kapha diseases ' RUKṢOṢṢNA ANUPĀNA ' should be advised. In Śonita Pitta milk and sugarcane juice should be prescribed. In patients of poisoning Āsavās are of Arka, Śelu, Śiriṣa should be given<sup>6</sup>. Further details of Anupāna are available in S.S.46. Anupāna is contra-indicated in the following conditions<sup>7</sup>.

(1) C.S.S. 1.87, (2) S.S.S. 46.419, (3) C.S.S. 27.325,

(4) S.S.S. 46.438 and (5) A.S.S. 10.42 and (6) S.S.S.46.429.

(7.) <sup>A.S.S.</sup> अश्वजिह्वगदश्वासक्रास प्रसेक हिष्मास्वरभेदोरः क्षातिनः शीतप्राण्य-

(3) ABHYANGA

Abhyangah<sup>1</sup>: - पुं. अभि + अक्ष + अन् हृष्योदरादिलात् साधु /  
तिलकल्कः । इति भृगुवेदि श्राद्ध प्रयोगः ।

= अभ्यञ्जनम् - क्ली. अभि + अनञ् + कर्मणि ल्युट् ।  
तैल इति हेमचन्द्रः । अभ्यंगः । इति राजनिघंटुः ।  
तैलादिना शिरः सहित देहमर्दनम् ।

The word Abhyanga means rubbing oil etc., to the whole body. It is one of the items in Dinacarya. Abhyanga is also a type of Upakrama meaning treatment. The word Abhyanga is derived from the v— Abhy<sup>nja</sup> and also by prefixing word Abhi to ANGA meaning on all sides of the body.

Abhyanga has special importance in Āyurveda as well as Dincarya mainly oils especially Tila Oil and some other medicated oils are recommended for Abhyanga.<sup>742</sup> Oil is the preservative and, therefore, we prepare Pickles in oil. Oil does not allow growth of micro-organisms in view of this oil Massage/ Abhyanga is protective to the skin. It is a kind of skin feeding and in addition to this a list of many other advantages of oil massage are enumerated.

अभ्यङ्गो मर्दवकरः कफवातनिरोधनः । धातूनां पुष्टिजननो मृजावर्धनप्रदः ।

<sup>3</sup> Susrta has even precisely calculated the time required for the oil of massage to reach/ permeate from the skin into the five Rasa etc., Dhātus and lastly into the Majja Dhatu. However as an Upakrama/treatment the abhyanga is to be prescribed with discrimination therefore, a list of conditions is mentioned where<sup>in</sup> the oil massage is contra-indicated<sup>4</sup>.

(1) S.K.D. 1.78, (2) C.S.S. 5.86, (3) S.S.Ci. 24.30

(4) S.S.Ci. 24.35, 36, 37.

(4) ĀYURVĒDA

The word आयुः is derived etymologically as follows:  
 = आयुः पुं. क्ली गति इण् गतो ऽयुः इत्युण् । जीवितव्याप्यकातः । इति  
 जराधारः ॥ जीवनं प्राणाः ॥ = आयुः (स्त्र) क्ली गति गच्छतीति इण् + आसि + णिच्  
 जीवितकातः । परमायुः । इति जीवितं नित्यं अनुबध् । आयुः + वेद = आयुर्वेदः । अथिजां  
 शास्त्रं - आयुर्वेदयत्नीत्यायुर्वेदः ।  
 the science which contains or provides all information about  
 the life.

आयुर्वेदः पुं. आयुरनेन विंदति वेत्ति वेत्यायुर्वेदः । आयस् + विद् + करणे घञ्  
 अष्टादश विद्यांतर्गतं धन्वन्तरि प्रणीत विद्या विशेषः । वैद्यक शास्त्रं ।  
 चिकित्सा शास्त्रं तन्तु अथर्ववेदान्तर्गतं यथा  
 विधाताथर्वसर्वस्वमायुर्वेदं प्रकाशयन् स्वनाम्ना संहिता चक्रे  
 तद्वत्श्लोकं मयीमृजुं ॥ भा. प्र.

चरणव्यूह मते ऋग्वेदस्योपवेदः आयुर्वेदः ।

अथर्ववेदस्य शास्त्रशास्त्राण्युप वेदः ।

= आयुरस्मिन् विद्यत इति<sup>2</sup>

means one which is replete in the science  
 of life. आयुर्जायते<sup>2</sup> Means one which helps in knowing life.

आयुरनेन प्राप्नोति<sup>2</sup> इति<sup>2</sup> One which endows life. The life is to be  
 of four kinds. As<sup>3</sup> हित, अहित, सुख, दुःख

Āyurveda contains information about the wholesome and unwhole-  
 some with reference to these four. Āyurvēda is the sub-  
 section of ATHARVA VEDA and the before creating beings the  
 Lord Brahma arranged Āyurveda in thousand Chapters each  
 containing one Lakh verses. Then he divided it in 8 sections  
 or departments<sup>4</sup>. The eight limbs or departments of Āyurveda  
 are<sup>5</sup> कायचिकित्सा, आत्मार्थं आत्मपहर्तृकं, विप्रगर वैशैधिक  
 प्रशमनं, भूतविद्या कौमारभृत्यकं रसायनं वाजीकरणमिति ॥

(1) C.S.30.20. (2) S.S.S. 1.15 (3) A.H.S. 1.2

(4) A.S.S. 1.6 (5) C.S.S. 30.28

It was arranged in the form of Saṁhitās by the great sages like ĀTREYA, AGNIVEṢA, CARAKA, SUŚRTA, KĀŚYAPA, VĀGBHATA et. all.

The objective of Āyurvēda is to relieve the ailing persons from their ailments and to protect the health of the healthy persons<sup>1</sup>. Āyurvēda is the foremost among those bringing about immortality and among the science donating the life.

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(1) S.S.S.1.14.



(5) Ā S A Y A

पुं. आइ + शीइ + अच् | अजीर्ण कोष्ठागारं वा ॥ S.K.D.1.190

The word Āsaya means a location where a particular substance is predominantly present. It means the ~~place~~ place of location or organ; seat of production, a seat of storage of a support<sup>1</sup>. A <sup>a</sup>hallow/ ~~area~~ cavity or an interstice<sup>2</sup> where the body elements exist. It can be also in the form of channel/Srotasa<sup>1</sup>. In Suśrta seven Asayas are enumerated and they are -

पुरुषाणामाशयाः सप्त - वाताशयः पित्ताशयः श्लेष्माशयो,  
रक्ताशयः, आमशयः, पक्वाशयो, मूत्राशय इति ।  
स्त्रीणां तु अष्टमोऽधिको गर्भाशय इति ॥ S.S. 5.8

Sārangadhara has enlisted three more, 4 Āsāyas in women they are Dharāśaya or Garbhāśaya and two Stanyāśaya. Kāśyapa

has mentioned विष्मूत्र किमि पक्वाम कफ वाताशया इति पूर्वतः  
किंचित् भेदेन सप्ताशया गणिताः ॥ Kā. Khila. 9-16

As regards formation of creation of the Asaya and also  
etymological meaning <sup>3</sup> Suśrta has said

आशयानामुत्पत्तिः वायुराशय आसमंतात् निवासं  
कृत्वाऽभ्यासयोगेनाऽऽशय संभवं करोति ॥

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(1) S.S.Sa. 5.8 (2) C.S.Vi. 5.9 (3) S.S.Sa. 4.30



(6) INDRIYA

= इन्द्रति परमैश्वर्यवान् भवतीति इन्द्रः। UNS. 2.29.

१ = इन्द्रियं - कर्त्री. इन्द्रस्यात्मनो लिङ्गं मनुमापकम्।

इन्द्रेण ईश्वरेण स्पृष्टं।

इन्द्रेणात्मना मनश्चक्षुर्मयश्चोन्नमित्यादि क्रमेण ज्ञातं।

इन्द्रेणात्मना मनश्चक्षुर्मयश्चोन्नमित्यादि क्रमेण ज्ञातं।

इन्द्रेण जुष्टं वा इन्द्राद्यर्थेषु इन्द्रशब्दात् निपातनात् घच्।

ज्ञानकर्म साधनम्। अक्षम् करणम्॥

२ = इन्द्रिय - न. पुरुषस्य विषयज्ञानार्थं कर्मार्थं वा साधनीभूतः  
बाह्यीर भाव विशेषः। अवयव विशेषो वा। इन्द्रियं द्विविधं  
ज्ञानेन्द्रियं कर्मेन्द्रियं च।

तत्र श्रोत्रलक्ष्णक्षुद्राग्निरसनं संज्ञकानि पञ्चज्ञानेन्द्रियाणि  
ब्राह्म्यानि, मनश्चाऽन्तरिन्द्रियं, वाक्पाणिपादपाद्व्यपस्थानि  
पञ्च कर्मेन्द्रियाणि, सुखं सुकादौन्द्रियाणि उभयात्मकं मनः।

Thus the word Indriya mainly used in the sense of an organ.

Now according to Āyurveda the faculty of mind is an ~~int~~

internal organ/Antarindriya. This classified in the definition of mind<sup>3</sup>.

The mind is also the chief incharge of five senses

or sensory organs/ Panca Dnyānēndriyāni and the five motor

organs/ Panca Karmēndriyāni. These are listed under No. 2

above. Thus altogether there are Ekādaśa/Eleven Indriyas.

The mind is Ubhayāt<sup>m</sup>akam<sup>5</sup> / Both Dnyānēndriya as well as

Karmēndriya. Caraka has said that the Indriyas are Bhautika

and they become weaker in course of time.

(1) S.K.D.1.212. (2) S.S.Sa. 1.4 (3) C.S.Ci. 15.12 Cakrapani

(3) सुखाद्युपलब्धेसाधनमिन्द्रियं मनः तच्च प्रातिआत्मन्यतत्त्वात्  
अनंतं परमाणुरूपं नित्यं च॥ तर्कसंग्रहः।

The Indriyās are said to be created from the  
 ' VAIKĀRIKA ' ' AHANKĀRA ' with assistance of  
 ' TAIJASA AHANKĀRA ' and 'Or as the highest product of  
 the Kapha and Raktavahasrotasa and the Mahābhūtas. § 1.

इन्द्रियोत्पत्तिः - वैकारिकादहङ्कारा तैजससहायात् कफस्त्वहोनिनां  
 रक्तोत्सां महाभूतानां च प्रसादात् ॥

Caraka has also mentioned<sup>2</sup> Buddhindriya/ The faculty of  
 intellect. The word Indriya also denotes an organ/avayava  
 a sense organ, a motor organ an instrument. Caraka has  
 also described the Panca Pancakā. The Indriya is a Bhautika  
 Adīsthāna<sup>h</sup> for the five faculties of the senses and also  
 the five locomotor faculties. In caraka Samhita out of  
 the eight sub-sections, the fifth one is titled as  
 ' INDRIYA STHĀNA ' which incorporates in its 12 Chapters,  
 especially prognostic and bad prgnostic signs described  
 and classified in many ways.

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(1) SS.Sa. 1.4. A.S.Sa. 5.50. (2) C.S.S. 8.7/C.S.Sa.1.62

(7) UPADANSA

उपदंश - उपदश्यते इति ॥ उप + दंश + कर्मणि घञ् ॥  
मधपान रोचक भक्ष्य द्रव्यम् ॥ अवदंशः ॥ चक्षणम् ॥

= नेत्र रोग विशेषः

हस्त विघातान्मरवदन्तधातादधारणाल्युपस्तेवनाव्या योनि प्रदोषाच्च  
भवन्ति शिखी पंचोपदंशा विविधापचारैः ॥

= सूक्ष्मोपदंशेन भुक्ते । A.P. S.K. 3.4.47

The word Upadansa is derived as above. It is a combination of Upa+ Dansa . The prefix Upa means nearer or in contact whereas the v— Dansa means a bite or to bite. Thus Upadansa means a disease called as Guhya Roga<sup>2</sup>/ S.T.D. meaning a venereal disease or a Sexually Transmitted Disease. The Etiological factors are injury to the Sina/Pennis due to mishandling or due to nail, teeth, etc. Improper toileting and other kind of sexual miss behaviour. Susrta has said a swelling as a result of performing coitus with a woman having roughness of private parts. Thus the Ulcer may be purely traumatic/venereal or even a local swelling of the glans Pennis without an Ulcer<sup>4</sup>. Upadansa is observed in women and may affect generative organs, from the lips of the vagina upto the uterus and fallopian tubes etc. The word Upadansa literally means to bite and in this sense it refers to the eatables such as fruits, salads or snacks or the Vyanjana, such as prepared from the Harita Varga/the class of green including green ginger, jambira, radish, the pickles, preparations of the vinegar, catanis of garlicks etc., and also many other food items like Pāpad. The word Upadansa Ksama means any food item or especially fruits being palatable or popularly favourite.

(1) S.K.D.1.252. (2) S.S.Ni. 12.1 , S.S.S.25.4.

(3) Ma. Ni. (4) S.S.Ni. 12.7,9.

(8) J A L A U K A

जलीका - जलायुका (S.S.Kr. 3.5)

जलूका (R. 2.2. 149. to 150)

जलमासामायुरिति जलायुकाः ॥  
 जलमासामौक इति जलीकसः ॥ } S.S.S. 13.9.

जलजन्तुका ॥ A.K. 1.10.22

रक्तपा जलीकायाम् ॥ रक्तं पिब्यति इति = जलीका ।

Jalaukas - meaning leech an acquitic creature who is used to acquitic life, is also known as Jalāuka. It is another Synonym is Jalauka which means whose Āyū i.e. life Jala i.e. Water. One more Synonym is Jalūkā. Jalajantuka means a water creature in A.K. one more synonym namely Raktapā is given which means (1) which sucks blood. Thus it becomes clear that for this creature water is not only an abode but it is the very life for them. Without which it is impossible for them to live.

The encient Āyurvédic Physician after understanding the nature and peculiarity of this so called creature have the rightly employed it as an instrument in the treatment. These Jalākās are broadly ~~cla~~<sup>cla</sup>ssified in two classes mainly Savisa i.e. poisonous and Nirvisa i.e. non-poisonous. Naturally out of these Savisa or Poisonous are discarded. And Nirvisa i.e. non-poisonous leeches are used. These leeches are further enumerated to be six as poisonous and six as non-poisonous.

These creatures are obtained from the muddy water of the lakes etc., or swamps. They are stored in an ~~en~~<sup>h</sup> jar or pot and fade on the moss and other aquatic herbs etc.

These are used for blood letting and they are especially useful where other techniques of blood letting cannot be used. As a matter of fact such kind of blood letting being painless. It is rightly said in A.H.S. 26.35 that these are used for letting the blood vitiated by Pitta Dosa and in persons who do not withstand pain. Thus they are in use for encient times till the modern.



(9) D I K

This v— word DIK/Dig means quarter/direction/Diṣā.

Dik is one out of the nine dravya padarthas as already shown in the treatment of the word Kāla. In the basic principles of Āyurveda Dik is very important. It is defined as

प्राच्यादिव्यवहारहेतुर्दिक् सार्थैका नित्या विम्भी च ॥ तत्संग्रह

meaning the cause of the common terms such as the East/Eastern, the West/Western etc., is the Dik. Further it is said that such Dik is one, eternal and omnipresent. All these description refers to the SPACE. Dik is ~~omnipresent~~ omnipresent/Vibhu like the Ātman, The Akāṣa and the Kāla. All these four are beginningless and endless/Nitya/omnipresent. The Dik is indeed imperceptible to the Sensory Organ. Therefore, Dik is always inferred with reference to some points.

For understanding this exactly, let us take an example that a person is standing at the point A and the other person is standing on some distance/ at the point B. According to common practice person A will say that person B is on A's East, but at the same time person B will say that A is to B's West. Thus Dik refers to the distance between A and B. Similarly a person in Goa will say that Delhi is at North, but a person from Kāśmīra will say that Delhi is at South. Thus same Delhi is described as South word and North word. At the same time because the persons ~~saying~~ saying so ~~that~~ are exactly on the opposite points with reference to Delhi. Thus in fact East, West, North, South are relative terms having taken for granted that the point at which the Sun rises is the East. But in fact, our Planet is rotating around its North,

South excess, from West to East and simultaneously around the Sun in an elliptical way. During its rotation around the Sun North South excess of the Earth always maintains an angle of  $23.5^{\circ}$  with its elliptical path. Thus what we call East from one point and at one moment is not so practically and in reality. Thus the common terms and the ten names of quarters are coined for practical purposes and taking for granted the Sun as the basis. Thus in reality, there is no plurality of *oś* in Dik.

The word Deṣa is derived from v—Dik - Dig - Diṣ - Diṣā - Deṣa. Thus the word Deṣa means one which refers to a Diṣā. The Deṣa means a place/ Sthānam<sup>1</sup>/ ~~De~~ Location or substratum/ Adhisthānam. Deṣa is classified as two-fold (1) Bhumi Deṣa<sup>2</sup> meaning the land or soil and (2) Deha Deṣa<sup>2</sup> meaning the body of the patient. Out of these Bhumi Deṣa is of three types- (1) Ānūpa/ Marshy or rich in water and vegetations. (2) Jāṅgal~~e~~ which is dry and arid, (3) Sadhāraṇa Deṣa means a mixed type of land. As regards 'DEHA DEṢA' / the body of a patient is very important from the view point of Physician. Standard terms are coined for description of the body and its various parts. For example Anterior, Posterior, Left lateral, Right lateral, Thus for example 'Jatrūrdhwa' means above the clavical bones, upper lip, lower lip, Right Nostril, Left Nostril. Dakṣiṇe, Vāme etc., Thus Yakṛt/the Liver is located in the right upper abdomen whereas Plihā / the Spleen is in the left upper abdomen.

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(1) C.S.V. 1.22, 8.75.

(2) C.S.V. 8.84, A.H.S. 1.23.

(10) D H Ā T U

<sup>1</sup> The v— Dhṛ means to support, to bear, to sustain.  
 गतिस्थैर्ययोः<sup>1</sup> The word Dhātu is derived from this root.

= १. धारणात् धातवः<sup>2</sup>

= २. धार्यते शरीरमनेन इति धातुः<sup>3</sup>

= ३. शरीर धारणात् धातवः<sup>4</sup> इत्युच्यन्ते ।

= ४. शरीर धारण पोषण हेतुः रस रक्तादिरूपः<sup>5</sup> । = ~~पुरुष~~  
 Cakrapāṇi gives its etymology as —→ पुरुष धारणात् धातुः<sup>6</sup>

\*\*\* Dāllhāṇa says दधलीति धातवः

In Āyurveda Dhātu has many other meanings such as all Doshās, Dhātū and Malās are implied by this <sup>1</sup>item when they are in a healthy and normal condition. Similarly all these are known as Doṣās when they are in an unhealthy and vitiated condition again all these are known as 'Malas' when they assume form of Waste proluet or debris.

Other meanings of the word 'Dhātu' are the faculties known as the mind, the intellect and the five sensory organs. In addition to this Dhātū connotes many other meanings such as Metal, Mineral, Mercury, Stableness etc. In other sciences it also means the Brahma, The semen, Father, Element, Primitive matter ( Mahābhūta). Element of words i.e. grammatical or verbal root or stem. In the R.V. the 'Tridoṣās' of Āyurveda are described as ' Tridhātu'<sup>7</sup>.

(1) S.K. pages 221, 224. 2, 3, 4, 5, 6

(7) R.V. 1.34, 6, 7<sup>8</sup> 9.1.8.

① तमीं हिन्वन्त्यगुवो धमन्ति बाकुरं दत्तिम् । त्रिधातुं वारणं मधु ।

② त्रिर्नो अश्विना दिव्यानि भेषजाग्निः पार्थिवानि त्रिकदन्तमृधः

ओमानं शंयोर्ममकाय सूनवे त्रिधातुं शर्म वरतं शुभस्पती ॥

③ त्रिर्नो अश्विना यमता दिवेदिवे परि त्रिधातुं पृथिवीमशायतम् ।

### DHĀTUTPATTI or PRODUCTION OF THE DHĀTUS:

The seven Dhātus sustaining the body, mind and intellect are produced from the Āhāra Rasa. They are produced in the <sup>order</sup> such as <sup>2</sup>

रसाद्रक्तं ततो मांसं मांसान्मेदो मेदोऽस्थि ततो मज्जास्ततो शुक्रं ॥  
2

Thus the former Dhātu is the source of the later one.

The maxine given for explaining this process is the

' KSĪRDADHINYĀYA '.

The order of the growth of Dhātus increase in the former Dhatu causes increase or growth of the later Dhatu in order. Similarly decrease or <sup>1</sup>depletion of the former <sup>3</sup>Dhatu results in decrease or depletion of the later one.

The process and mechanism of vitiation of the Dhātus. The Vāta, Pitta, Kaphas if vitiated by Madhura etc., Rasās in the food and drink, they vitiate Rasa etc., seven Dhatus. the vitiated Doṣās and Dhātus in their term vitiate the mala etc., three excretions. The term Dhāt<sup>vā</sup>gni is given to the Usmā i.e. various tissue enzymes present in each of them. Cakrapāṇi describes that these individual Dhāt<sup>vā</sup>gnis process and ~~analyse~~ analyse their respective Dhātū in two factors namely - Prasāda and Kittā, meaning part useful for growth and the part to be voided in form of excretions. For example Rakta is the useful growth factor of the Rasa <sup>4</sup> whereas Sputam or Phlegm is the Waste product of Rasa .

(1) C.S.Ci. 15,16 (2) C.S.Ci. 15.28 to 34, A.S.S. 1.31.

(3) A.S.S. 19.16 to 19.

(4) C.S.Ni. 15.15 to 18.



These useful growth factors produced perpetually in order are transported throughout the body through the body channels.<sup>1</sup>

There are seven Channels for Seven Dhatus.<sup>2</sup> In Ayurveda Dhātū Sār's are described with reference to each of the Dhatus and mind. This concept of Dhātu Sara means the most healthy state and prominence of each of the Dhātus. Instead of Rasa Sāra Twaka Sāra is described<sup>3</sup>.

The functions of each of these Dhatus are described<sup>4</sup> as

- (1) RASA - PRĪṆANAM
- (2) RAKTA - JIVANAM
- (3) MĀNSA - LEPAH
- (4) MEDA - SNĪHA
- (5) ASTHI - DHĀRANA
- (6) MAJJA - PURANA
- (7) SUKRA - GARBHOTPADA

Waste Products ~~are~~ or excretions of each Dhatus are described as -

- (1) RASA - KAPHA
- (2) RAKTA - PITTA
- (3) MĀNSA - KHEṢU SROTADI SROTASSU JĀYAMANO MALAH.
- (4) MEDA - SWEDA
- (5) ASTHI - NAKHAROMADI
- (6) MAJJA - AKṢI PURIṢA TWACAM SNEHAH ITI.

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(1) C.Ś.Vi. 5.3. (2) C.S.Vi. 5.13 to 19.  
 (3) C.S.Vi. 8.102 (4) A.H.S. 1.33 , A.H.S. 11.4



(11) B A S T I

This word Basti means urinary bladder. It is derived from the v— Basta meaning a goat or Shee which again has the word Vasa-Vasati at its root which denotes a place of resting or Asaya such as a urinary bladder where a urine accumulates and rests till the ~~bladder~~ bladder is full. In Unadi Kosa etymology of this word is explained as follows:

वसेस्तिः । - वस्तिः ।

वस्त आच्छादयति सा वस्तिः वसनस्य दशा U.N.S. 4.181  
कौणो नाभेरथो भ्रूणो वा ।

which means the word Vasta - Vastihi and Vasesthi

denote a covering or a resting place or a refugee, it also means the urinary bladder situated in the pelvic cavity and below the Ambilicus. In different context this word Basti has many meanings i.e. in Anotomy it means one out of the fifteen organs located in the <sup>1</sup> Koṣṭha. It is also enumerated as one out of the ten most vital spots i.e. PRĀṆĀYATANA<sup>2</sup>. It is also described as the origin of the Mutravaha Srotasa and resting place of the urine. Basti also means and Asaya or cavity and the seat of all the urinary diseases. In as much as the urinary bladders obtained from the animals like deer, cow, shee, goat, buffellow etc., were used for administering enemas during the treatment. From this point of view <sup>3</sup> Basti is also described as instrument by Cakrapāṇi. Basti also means one kind of therapy technique or a part of treatment out of the sixty kinds of therapy employed in the

(1) C.S.Sa. 7.10. (2) C.S.Sa. 7.9., S.S.Sa. 6.25, A.S.Sa.7.9

(3) C.S. Si. 3.10.

treatment of a Vrana or Ulcer. This consists in administering medicinal liquid per anus. It is also praised as the best in the treatment of Vāta as the best in the techniques<sup>1</sup> and also as the best among the instrument. Some experts have gone for the extent in regarding Basti Cikitsā as the most complete kind of therapy. The enemas are mainly of two kinds. Namely (1) Niruha and (2) Sneha. Some have described three kinds such as (1) Āsthāpana, (2) Anuvāsana or Āsthāpana and (3) Uttar Basti. Out of these Niruha or Asthapana means an enema prominent in the Rookṣa kind of medication whereas Anuvāsana or Sneha Basti means an enema prominent in Snigdha kind of medication.

Again some others described three kinds of Basti such as (1) Karma, (2) Kala and (3) Yoga Basti. Again from the view point of provoking Vitia, elemenating them and counteracting them three more kinds are described from the view point of bringing about a particular action of effect such as Śodhana, Lekhana, Vājikaraṇa, Brinḥaṇa, Yāpana etc. Uttar Basti means administering medication per urethra or per vagina. Thus it is administered both to the male as well as female in diseases of urinary bladder or the uterus.

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(1) C.S.S. 25.40, C.S.Vi. 6.16, A.S.S. 13.3.

(12) B H I S A G A

BHISAGA means physician. Bhisaja - is the Root from which the word Bhisak or Bhisag is derived. It means Vaidya or Physician.<sup>1</sup>

= यो भिषज्यतिः यः सुभाषप्रयोगकुरातः यस्य चायुः सर्वथा विदितं स भिषक् ॥

= भिषज्यति चिकित्सति ॥ cakrapāṇi

This means Physician is the person who conducts all necessary things to <sup>re</sup>store the health of a patient and also to maintain health of the healthy. Thus Physician is vital importance for each one. Other derivations are Bhisajyati, Bhisakti means heals or cures. Similarly भियां सादयिता नाशयिता वा इति भिषक् i.e. the destroyer of fear. It is well known that we live at four levels i.e. (1) Physical, (2) Mental, (3) Sensorial and (4) Spiritual. In view of this it goes without telling that a Physician has to be an all rounder to fulfill his responsibility on all the fronts or levels described above.

In Āyurveda medicine or treatment is described as having four legs or aspects<sup>2</sup>. They are (1) The Physician, (2) The Substances or medicines etc., (3) The Attendant or Nurse and (4) The Patient. Out of all these Physician is of foremost importance because he is the user of medicinal substances or inducer of various curative actions. He is the instructor to the attendant and he alone is the refugee or almost God for an ailing patient. Thus the Physician is the all at once.

(1) C.S.S. 25.40, (3) भिषक् द्रव्याण्युपस्थाता रोगी पदचतुष्टयम् ॥  
(2) C.S.VI. 8-86.

From this point alone in R.V.<sup>1</sup>

= यन्मौषधीः समग्रं राजानः समिताविव ।

विप्रः स उच्यते भिषग् रसोहमी वचातनः ॥ R.V. 10.97.6

= यश्चकार स निष्कृत स एव सुभिषक्तमः ॥ A.V. 2.9.5

= प्रथमो देव्यो भिषक् । रुद्राध्याय - कृष्णधनुर्वेद .

The Physician has been praised by the Hymn. Let that

Physician protect us, one who is the king of medicinal herbs etc., just as a king presides on his ministry, that Physician who is set to be Omniscient. In A.V.<sup>2</sup> also he is called the best Physician who cures or elements all the ailings of the bed ridden patient. In Rudra also Lord Siva is described as the First Divine Physician.

As described above, medicine has ~~four~~ four legs and further each of this four has again four best qualities or properties. Those of the Physician are described as<sup>3</sup>

दक्षस्तीक्ष्णस्तिशारुण्यो दृष्टकमशुचिर्भिषक् ॥

meaning a Physician has to be essentially prompt of attentive, learned under the guidance of a Vetern Guru, well versed in the knowledge of all the branches in medicine and pure physically, in speech and by mind. Physician is expected to be pure externally and internally. In Caraka Samhitā<sup>4</sup> it is said " Hence the Physician who possesses the four-fold accomplishment consisting of theoritical knowledge, clear interpretation, right application and practical experience, is to be regarded as the recalimer<sup>5</sup> of life. Making of such Physician starts right from childhood and runs into eight phases (1) Student, (2) Medical Student, (3) Physician or

(1) R.V. 10.97, (2) A.V. 2.9 (3) A.H.S. 1.

(4) C.S.S. 9.18 and 29.7



Doctor (4) Consultant or Specialist, (5) Teacher, (6) Research Worker (7) Learned Man and (8) Philosopher. Thus <sup>(1)</sup>who aspires to be an ideal Physician should be intelligent, healthy possessed of good moral character and preferably coming from a Doctor's family is an ideal candet for the medical career.

(2) A medical student should be a well wisher of people and society. Any professional man and a Doctor in particular must remain a student of the Science of Medicine life long. Carakacarya has laid down three methods and stages of study (a) to study ~~xxx~~ (b) to teach, (c) to discuss with well versed in the subject. (3) As a Physician can save human life and restore health one should consider oneself as a lucky person. A Doctor should be an all rounder from the view point of his noble profession. (4) The prime duty of Specialist is to guide the family physician in the management of the patient whenever advise is sought. His knowledge should be upto-date and he should strive contineously to achieve further ~~proficiency~~ proficiency. (5) An ideal teacher should impart all his knowledge to the student. He should have genuine affection forhis student. (6) The taske of reaserch worker in ~~medicine~~ fielf cherishes a desire to discover new things directly or indirectly helpful to relieve sufferings. (7) After qualifzing oneself has above one should guide the juniors, he should also dessipate his knowledge and bring out necessary literature for the posterity.



(8) Philosopher means a lover or a friend of wisdom. The word Tatvajna/ Tatvadnya means knower of principles of universe. He knows that ignorance is the cause of all the sufferings. This knowledge and real happiness ~~go~~ go hand in hand. This the cause of describing ' NAIṢṬHIKI CHIKITSĀ ' in Āyurvéda.

(13) M A R M A N

<sup>1</sup>  
MARMAN is a vital point /spot/organ/location in

the body. It is explained as

= मारयतीति मर्म । मरणकारित्वात् मर्म ।

= मरण सहस्र दुःखदायित्वात् ॥

= मांसशिरास्नायुस्थिसंधि सन्निपाताः । सन्निपातो नाम अत्यन्तं मिश्रीभावः  
Thus Marman is so called because of its close relation to

severe pain or severe fatality. Suṣṛta has further explained that the Marmas are conglomeration of the Mansa, Sira, Snāyu, Asthi and Sandhi, and naturally the Prāṇās/vitality is particularly existant in them. Injury to these Marmas naturally results in severe pain, damage to the organ or the loss of its function or deformity or death. Suṣṛta has enumerated 107 Marmas out of them 11 are in each thigh, 12 Marmas are in the thoracoabdominal cavity. 14 are in the back or the posterior aspect of the body and 37 Marmas are located in the Neck, Throat, and parts above it. Further these Marmas are grouped and classified according to their substrata/ Āsraya such as (1) Māṇsa Marma, (2) Sira Marma (3) Snāyū Marma, (4) Asthi Marma and (5) Sandhi Marma. They are eleven, forty one, twenty seven, eight, twenty in order. Name of each of these is given. The Marmas are again grouped on the basis of the effects of injury to them. Such as

(1) Sadyah Prāṇahara	19.
(2) Kālāntara " "	33.
(3) Viṣalyaghna. /	3.
(4) Vaikalyakara	44.
(5) Rujākara.	8.

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(1) C.S.S. 11.48, A.H.Sa. 4.68, A.S.Sa. 7, S.S.Sa. 6.15  
C.S.Si. 9.3

From the nature and type of resultant effects the Marmas are again grouped on the basis of Bhūtās. Bhautika nature such as and it is said that the Ruja /pain is of five kinds with reference to the Bhūtās/ Pānca Bhautiki. (1) Āgneya, (2) Soumya (3) Vayaviya. Out of all Hrda - Basti - Sira are the prominent Marmas/ Pradhāna Marmani. Suśrta has emphatically pointed out that the Marma Sthanas/ vital points should be carefully avoided during surgery and that the disease occurring in the Marma Sthana are in the most; most formidable. Caraka has devoted one full chapter for description of the Hrdaya, Basti, Sira and titled it as ' TRI MARMĪYĀ<sup>1</sup> '. Further more he has devoted one full chapter on the treatment of diseases of Hrdaya, Basti, Sira and titled as ' TRI MARMĪYĀ CIKITSITĀ<sup>2</sup> '. In U.N.S. a dying person<sup>3</sup> is referred to as म्रियतेऽसौ मर्मरीकः ।

The word ' Kṣipra ' is the name of a Snāyu Marma which is situated in the web space between the big toe and the other toes.<sup>4</sup> The word Kṣipra also means neither too slow nor too fast/ नातिद्रुतं नाति विलम्बितं ।<sup>5</sup> Caraka has used the term 'Kṣiprāyante Gātrāni' while describing the patient who is immediately going to die. Cakrapani has commented that Kṣipra/ Siprā is the name of a river, the body parts which profusely ~~sweat~~ sweat is the symptom indicating immediate death. He has also explained that the term 'Kṣiprayante' also means which becomes lax or loose.

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(1) C.S.S. 20.29. (2) C.S.Ci. 26.1 (3) U.N.S. 4.21

(4) S.S.Sa. 6.24. (5) C.S.I. 10.19.

(14) R A S A

The term Rasa is one of the very important term in Āyurveda and it has many meanings such as taste, nutritial fluid, Sap, juice decoction etc., This word Rasa derived from √Rasa meaning to taste, relish, to feel, perceive, be sensible of, the best of finest or prime part of anything, essence, marrow, water, liquor, drink, juice of sugarcane, syrup, any mixture draught, elixier, potion. A constituent fluid or essential juice of body especially the primary nutrient fluid called Rasa Dhatu or Chyle. The √Rasa also means the property perceptual to the organ of taste tongue. There are six Rasa/ tastes described in Āyurveda,

the are - <sup>1</sup>	(1) MADHURA	Sweet.
	(2) ĀMLA	Sour.
	(3) LAVANA	Saline.
	(4) TIKTA	Bitter.
	(5) KATU	Pungent. and
	(6) KAṢĀYA	Astringent.

The Āyurvedic Samhitās describe seven body tissues out of which the foremost is Rasa Dhātu. The remaining six are <sup>2</sup>

(1) RASA	Plasma, Syrum, Chyle.
(2) RAKTA	Blood.
(3) MĀNSA	Muscle
(4) MEDA	Adipose tissue, Lipids.
(5) ASTHI	Bones, Osseous Tissues.
(6) MAJJA	Bone Marrow.
(7) SUKRA (OJA)	Male Female hormones, Semen, Ovum the essence, Vital essence, a kind of quintessence of the human body.

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(1) and (2) A.H.S. 1.

The Term Rasāyana means a rich source of nutrient factors which cause alround growth and improve the quality of body tissues. The term Rasāyani means the channels or vessles through which the Rasa Dhatu flows. The ~~v~~—Rasa also means to move day by day<sup>1</sup>.

The word 'Rasa Dhātu' also means mercury or quick silver or 'pāradha' which have been given very much importance by the ALCHEMISTS or the 'RASASĀTRI'. This branch of Science is known as the Rasasātra. This Rasasāstra also incorporates the Science of identification, purification and preparing pharmaceuticals or drugs from various metals and minerals like mercury, gold, silver, antimony, copper etc., etc. The etymology of the word Rasa as given in Ayurveda Prakasa and Rasa Ratna Samuccuaya is as follows:-

① रसो - रक्तो विनिमुक्तः सर्वदोषै रसायनः ।

The mercury which is freed of its redness and impurities and which nurishes all the body tissues is hence called as RASA OR MERCURY.

② रस्यते अनेन इति रसः । रसीभवंति येन सप्तधातवः ।

Parada is a synonym of Rasa its etymology is cited above. Meaning one which nurishes is the Rasa or Parada, one by which the seven body sustaining tissues are nurished is Rasa i.e. Parada.

Other synonyms of the ~~xx~~ word Rasa are (1) Rasendrahah (2) Sutah, (3) Paradahah (4) Misrakaha. Each of these having further explanation as (1) owing to nutriation of all the

(1) अहरहृन्विद्यतीत्यतो रसः ॥



Dhātus Parada is called as Rasa. (2) As the cause of destroying senility pain and death, it is regarded<sup>or</sup> as a Rasa. (3) Being the head of Rasās and Uprasās Pārada is called as Rasendra i.e. the king of Rasās, (4) In as much as the Pārada is successful in developing the body as hard as ~~iron~~ it is termed as ' SOOTHA ', (5) In as much as the mercury helps in overcoming the ocean of the mud of diseases across into the health, it is termed as Parada or Paṣadaha. (6) Pārada consists in itself the essence of all the body elements and their mixture too therefore, it is called as ' MIŚRAKA ' meaning all in one giving out multiple fruits.

## (15) S Ū T R A

अल्पाक्षरमसंदिग्धं सारवादिष्वलौमुखम् ।  
अस्त्वोभयमवयवधं च सूत्रं सूत्रविदो विदुः ॥

Definition:

This means that a Sūtra/Aphorism is that in which minimum number of words are used, the meaning is clearly explained, maximum purport is conveyed in nut-shell and such meaning has no exception. Such kind of construction of word either in prose or prosody is termed by the experts as Sūtra/Sūtram. On this Cakrapani the Commentator of Caraka Samhita in his commentary on Carak Sūtra 1.24 says that due to the suggestive nature and continuity of the meaning such construction of word is known as the Sutra/Sutram. According to him, the Sutras are of four kinds - (1) Master's Aphorism/ गुरुश्रुतम् (2) Describer's Aphorism/ शिष्यश्रुतम् (3) Redactor's Aphorism/ प्रातिसंस्कर्तृश्रुतम् (4) Individual Aphorism/ मुकीयश्रुतम्

From this, it is observed that the word Sutra is derived from three roots:-

- (1) Sūchanī/ (सु) (चु) चन denoting the meaning as derived from the root; √ सूच । सूच
- (2) Sūtram/ सूत्रम् meaning compiling from the root √ सूत्र Sutra/
- (3) Sravana/ श्रवण meaning flowing from the root Sū, Su/ सु

While explaining this Dullhan the Commentator of Susrta Samhita writes Sutra means explaining<sup>ni</sup> the meaning suggestively

and in nut-shell and in its proper contexts. The meaning flowing/ *स्मरण* expanding on the varied imports or the topic under review. Therefore, when the word Sūtra is derived by all this, three ways/methods Suṣṛtācārya remarks that (1) by the word *सूचनात्* meaning taking the meaning in short (2) *सूत्रणात्* inserting the meanings in their proper contexts; (3) *स्मरणात्* meaning creating continuity among the varied meanings.

## S U M M A R Y

After having elaborately treated 30 names of diseases 30 of substances/Dravyas, 15 names of Samkirna words of terms and some symptoms. It is attempted in this thesis that while learning and teaching the texts of the Ayurvedic Samhitas if a teacher has rich vocabulary and basic knowledge of etymology, grammer, he can throw better light on the most difficult, and many common words and terms confronted while teaching. The result will be that once a student understands definite meaning and other ramifications of a word or term. He/she is more confident and can use them most appropriately, for expressing his/her thoughts and ideas precisely.

As a matter of fact spoken words and written scriptures which symbolise one's thoughts<sup>+</sup>, feelings and ideas are the only media through which learn<sup>a</sup>ing and teaching is possible. There is one more way to convey or communicate and it is demonstrate practically. The communication by drawing figures is again symbolic.

The intention and inspiration behind bringing<sup>out</sup> this thesis has its origin in my last 18 years<sup>of</sup> experience in learning and teaching Ayurveda. Unfortunately Ayurveda has not regained its regal place even after 37 years of the independence of its native country. The reasons are multiple, such as Sanskrit language is not compulsory in Primary and Secondary education. It has been dumped in optional languages. Due to the ruling of the British for a period of 150 years, they imbibed the system of education with their intentions and as the ruled we had to withstand them. But now that

our nation is independent since long it is high time for the educationalists that Sanskrit is made compulsory in Primary and Secondary education. That considering the recommendations of the WHO and UNESCO ĀYURVEDA Ought to be given foremost importance because it is the only Science which can be the WORLD MEDICINE.

It need not be commented that excepting the advances in Surgical and investigative techniques, modern medicine has neither contributed nor can it contribute to the prophylactic and curative medicine. A number of newer <sup>and</sup> ~~of~~ newer antibiotics are being rejected in series by the researchers owing to their side effects. As in contrast with this Guduci, Āmalaki, Bibhitaka, Guggulu etc., herbal medicines and products have retained their properties since ages till today and the same would continue in future because they are ~~not~~ not of man made/natural. The element of human error is explicit in the invention and designing of the antibiotics.

In short, it would be wise for the mankind to understand and be a part of nature than to try to take over the nature.



B I B L I O G R A P H Y

- (1) Aṣṭāṅga Sangraha - Waghbat<sup>ā</sup>ċārya.
- (2) Aṣṭāṅge Hrdaya - -do-
- (3) Amarakoṣa -
- (4) Astādhyāyī - Pāṇini.
- (5) Atharva Veda - Pt. Sātavalekar.
- (6) Āyurvediya Ṣabdakoṣa - Vd. V.M. Joshi,
- (7) Bhāva Prakāśa - Misra.
- (8) Caraka Saṁhitā - Agnives et. all
- (9) Caraka Saṁhitā - Dr.P.M. Mehta et.all.
- (10) The Caraka Saṁhitā - From a new perspective  
Vd. B.D. Dandavate.
- (11) Dravya Guṇa Ṣāstra - Vd. Priyavṛta Sharma.
- (12) Dhanwantari Nighantu -
- (13) English into Sanskrit  
Dictionary. - M.M. Williams.
- (14) Kātyāy<sup>ya</sup>na -

- (15) Kāṣyapa Saṁhitā -
- (16) Mādhava Nidān - Mādhavācārya.
- (17) Nirukta - Yask.
- (18) Pātanjala Yogsutra-
- (19) Raja Nighantu -
- (20) Rasaratna Samuccaya -
- (21) Ṛgveda - Pt. Sātavalekar.
- (22) Śabda Kalpadrūpa -
- (23) Sāraṅghara Saṁhitā - Sāraṅghara.
- (24) Suśrta Saṁhitā with Dalhara Commentary
- (25) Siddhānta Kaumudi -
- (26) Tarka Saṅgraha -
- (27) Unādi Sūtras.

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